A GODLY AND FRVITFVLL SERMON PREACHED AT GRANTHAM.

Anno. Dom. 1592.

by

FRANCIS TRIGGE.

Wherein as in a glasse, every degree may plainely see their spots and staines: *and may bee thereby made in deede beautifull* (if they doe not hate to be reformed) *against the appearance of Jesus Christ.*

AT OXFORD.

Printed by IOSEPH BARNES.

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THE Prophetes among the Iewes, when they had ended their sermons, set them vpon the doores of the temple, that the people might afterwarde viewe with their eies, that which they had heard with their eares, & that they might as it were ruminate, & chewe againe in their heartes that wholsome foode, which with their outward senses and as it were with their mouthes, they had received: As may be collected out of the Prophets *Esay* and *Habakuk*, where the Lorde commaundeth the one, to take a great rowle and to write therein; and the other, to write his vision and make it plaine vpon tables, that he may runne that readeth it. And as *Habakuk* was here by Gods owne mouth enioyned to doe: so it is likely all the other Prophets were accustomed: onely he after a more strange and plaine manner, to move the people better to marke this doctrine. And after these sermons had stoode a sufficient time vpon the doores of the temple, the priestes which had the governement thereof, tooke them downe, & laid them vp safely and kept them among their other holy and sacred records. And so by this meanes, it is thought the sermons of the Propheters were reserved and came to our hands. Surely this custome were very necessary for our daies. For as many amongst vs heare the word of God ioyfully, & receiue his seede gladly, so they forget the same (as it should seeme) as speedily, and keepe not that good seede in their harts carefully. And hereof commeth so smal fruite of so great labours. The word goeth in at the one eare and out at the other: The pastor

Esa. 8.1. *Hab.* 3.

preacheth to them in the Church, but that pincher and poler covetousnesse preacheth to them at home in their houses. And one worde of his, is of more weight with them then whole sermons of the other. And the reason is, because he is still present with thē, still drawing them, and daily perswading them: And the other but one onely houre in a day, or perchance once in a weeke: So that hereby that subtil enemie Satan hath no smal advantage. Now if Gods people had present with them also at home before their eies, and at hād in their houses, the triacle and most assured and approved Mithridate of gods word, mingled and made fit for them by the skilfull Phisitions of their soules, to tast of against his poisoned persuasions, as wel as they haue in the Church and congregation: I doe not thinke that this poison coulde doe so much harme, or that he could infect so many as he doth. The Prophet *David* pronounceth that man *blessed, that hath not walked in the counsell of the vngodly,* be they accoūted never so wise in this world: *nor stand in the way of sinners,* though it be never so gaineful: *nor sit in the chaire of the scorne full,* though it be never so stately and worshipfull. *But his delight is in* hearing *the lawe of the Lord* preached and declared vnto him, *and vpon that he will meditate* at home in his house, & vpon his bed even *day and night: & looke whatsoever such a man goeth about or taketh in hand it shall prosper.* The children of *Israell* in passing over *Jordane* were not onely commaunded to followe the arke of God, the priests bearing it on their shoulders: but also that 12. *men should take out* 12. *stones, the priests abiding still yea in Jordane, and cary them home to their lodgings, as perpetuall and domesticall schoolemasters, of that great and mighty deliverance, and conduction of them by the Lorde:* So all Christians, must not onely followe the preachers

Psal. 1.

Ios. 4.

chers of the gospell, they bearing the arke of the co-
venant, and promise of God on their shoulders, tho-
rowe the *Jordane* of this worlde, by hearing at their
mouthes obediently Gods commandements, and re-
ceiving the sacraments at their hands in the congre-
gation: but they must carry out of the depth of this
Jordane dried vp by the Lordes spirite, and from this
holy assembly, certaine stones home with them into
their lodgings, as continuall teachers to them, and
their children and families for ever. The nature of
man (as we must all confesse) is prone to wickednes,
but slowe & plaine barren to goodnes: & our memo-
ries are catching quickly & holding fast naughtines,
but very slippery & forgetful of goodnes & godlines.
So that we haue neede of some daily remembrancers
of goodnes, and of some printers to print godlinesse
hourely in our hearts. And here surely, as we haue
great cause to thanke our God for many his gratious
benefits powred vpon our age and his Church: so es-
pecially for that great help & furthering of learning
& knowledge, the art of Printing. And as we haue re-
ceived at Gods hands this most excellēt talent: so we
ought in duty to vse the benefit therof as much as in
vs lieth, every man to the building of his Church, and
vanquishing of his enemies. If among the *Jewes*, the
Prophets tooke paines to write their sermōs againe,
after their vttering of them, that Gods people might
be the better edified; surely the same necessity lieth
even vpon vs. Our people lacke as much this help of
printing againe the word in their hearts, by reading
it after the preaching, as the *Jewes* did, and the way
to vs to doe it, is more easie then to them. Therefore
me thinkes they are greatly to be commended, that
not onely feede the flocke of Christ, but feede it as
much as also in them lieth, that is, by all meanes pos-

sible, that is that not only preach Christ in the house, but even on the house top, that is publish to all, even to al the world as much as in them lieth, by speaking, by writing, by printing, *Jesus Christ* and the wholsome doctrine of his gospell, which is called ὑγιαινουσαν
1. Tim. 6. or healthfull, because it bringeth health, maketh sound the soule of man: and is indeed only that *Vnicornes* horne, which is of force against the poison of al the beasts of the forrest; I meane the divels & all the heretikes in this world, & all their infections. S *Paul* saith, *to every man is given the manifestation, or plaine de*
1. Cor. 10. *claratiō of the spirit, to profit withal:* as though he should say: If thou have the spirit of God, or any of his gifts, thou maiest not hide them or keepe them secret, and thou must labour therwith also by all meanes to profit thy brethren. These two things must go togither, that is to say, to make manifest the gifts of God, and to profit the brethren, to helpe them, not to hurt thē; to build thē in the faith, not to pul downe any which are well builded already; to further and set forwarde, and not by any meanes to hinder the Lordes worke. The which two markes, I would to God all the brethren, and faithfull ministers of *Iesus Christ* would alwaies with all their cunning and skil, leavel and aime at. Our Saviour is the light of the world, all his children especially his ministers are also the sonnes of light: they must shine and giue light to all men, not onely by their words, but also by their workes. The Lord hath lighted a candle in every mans heart, and he will not haue it hidde, either vnder the bushell of our small measure, or weakenes: or vnder the bed of
Mat. 25. our ease and sluggishnes. He will have his one talent to be brought forth and to be exercised, as well as his ten talents. He hath sent fire into the earth: and what other thing willeth he, or delighteth in but that

it

it ſhould burne? Now the nature of fire, eſpecially if it burne, as we knowe, is not onely to give heate, but alſo to give light. He ſent down vpō his Apoſtles, not only tongues but alſo fiery tongues with the ruſhing of a mighty winde, which filled all the place where they ſate. Which all doeth teach nothing els, but the force, the might, the power, the office, the fulnes and great aboundance of Gods ſpirit, where it reſteth: It burneth, it flameth, it maketh zealous, it giveth light, it diſperſeth all cloudes of errours and ignorance, it fileth the whole houſe, it is not pinching, it floweth like a great river.

Nowe is the time if ever, when that exhortation of the Apoſtle ſhould take place: *Let vs conſider one another, and view the lives and converſations & dealings, and works one of another to provoke to love, and to good workes, not forſaking the fellowſhip that we have among our ſelvs, as the maner of ſome is*: For we are all brethren more neare kinne then *Eſau* and *Iacob*: *But let vs exhorte one another: and ſo much the more, becauſe we ſee the daie draweth neare*: If then neare, why then marvell not, deare brethrē, if we preach how that it is now neater. But beleeue vs, and vſe the diet and wholſome counſell preſcribed here by the Apoſtle for the time, *let vs exhorte one another*, and not onely move, but *provoke & pricke forward*, evē with thoſe *ſharpe goads* of the preachers, one another to good workes. For at that time Satan ſhall go about like a raging and hungry Lyon, greedy of his pray, he ſhall rage horribly, he ſhall allure draw and entiſe forcibly, becauſe he knoweth his kingdome ſhall endure but a while. And hereof commeth the wickednes and abundance of ſinne of our daies; very few ſtriue againſt him, very few thinke of him. And alas how eaſie is it to overcome one that maketh no reſtance: he perſwadeth to covetouſnes

Heb. 10. 24. 25.

Eccl. 12. 11.

and we runne headlong to it: he shewes once but a proud vaine and disguised fashion, and we will have it straight way, whatsoever it cost vs. Alas heere howe easie is it to overcome men thus affected in their mindes? wherfore all men must now, seeing that this day draweth so neare, seeing Satã rageth so fiercely, seeing we are all brethren, not as *Esau* & *Iacob*, but of Iesus Christ, consider the dealings and doings one of another, provoke to good works, disclose his baites, and sleights, and wage battaile against him.

These things have moved me to offer to thy good consideration (gentle reader) this little pamphlet, as a little glasse to see the deformities, and blottes, that are to to common in most mens faces, to shewe the summe of Satans entisements, and so much therather because that the day draweth neare: that I may pul some out of the fire of sinne and wickednes, which he hath kindled, & now burneth so vehemently in all places, amongst all sorts of men, and that others may learne to hate the filthy garmentes of the flesh, and the beaten way of this wicked world, which most men followe; and to put on that new man *Iesus Christ*, and to be clad with his righteousnes, and to be adorned with his workes; that they may truely saie with the Apostle, They liue not now, but *Iesus Christ* liveth in them: the which the same *Iesus* graun vs all to say and to doe, for his glorious name ake, which is the giver of all good giftes: to whom with God the father, & the holy ghost, be all praise, honor, power, salvation, and glory, for ever. *Amen.*

G.R.III.

Esay

1 *Beholde, the Lorde maketh the earth emptie, and he maketh it wast: he turneth it vpsidedowne, and scattereth abroad the inhabitants thereof.*

2 *And there shalbe like people, like priest; and like seruant, like master; like maide, like mistresse; like buyer, like seller; like lender, like borrower; like giver, like taker to vsurie.*

3 *The earth shalbe cleane emptied, and vtterly spoiled, for the Lord hath spoken this word.*

OF all the creatures of God, (Right worshipful and welbeloved in in our saviour Christ) the hearte of man is most diversly delighted & affected. Some men delighte in one thing and some in another: and these their delightes are mutable. They continue not the life of man, no nor scant the wagging of a leafe: Every yeare a new fashion, every day a new devise. The delights of other creatures are commō to the whole kind, and are the same alwaies: But mens delightes are not so. And as their delightes, so their desires and expectations are strange. Some harken onely after newes with the Athenians;

some search for the successions of kingdomes, with timeservers; and many with the Gentiles feare some strange events, marking the coniunctions of the planets and starres; many even with Absalon wait for and no doubt wish their
1. Sam. 17. fathers deathes and dominions; many say who will let vs see any good, who will shewe vs the way how we may gaine any thing, with the common sort in Davids daies; and these are the wishings, and desires, and waitings, of the men of our age. But such curious heads shall never know the truth with the Athenians; such timeservers shal perish with Achitophel; such wicked children shall make their endes strangelye with Absalon; such insatiable worldlings shall be satisfied with torments in hel with the rich man. But in truth there is one thing to be looked for and desired and wished and that of all Christians, & that at this time which amongst al these is cleane forgotten: I meane the kingdome of Iesus Christ his glorious comming, our heavenly inheritance the which thing our first verse heere teacheth vs. There was a time when with some reason these earthly thinges which men now so greedily gape after, might haue bin cared for & embraced, when the world was in her youth, at the dawning of the day: but now in her old age, in her wrinkled visage, at the sun setting, so greatly to esteeme this

worlde, to bestow such cost vpon a lover whose beauty is past, and which is even now ready to forsake vs, is folly. Now is the time when hee that is on the house top, should not come downe to fetch any thing out of his house, nor he that is in ỳ field, should returne to fetch his clothes; for even as Ierusalem besieged was neare her end, even so now is the state of the whole world. It draweth to an ende, it is all in an vproare, wars are almost on every side in every place, preparations to battaile in every kingdome, & that every yeare: so that now shortly that same great battaile of the great day of God almighty is at hand, & to be looked for. And why should men then in this tickle state of all thinges, set their hearts vpon this wicked world? So that I may iustly say to the vaine, and covetous mẽ of these our daies, as Elizeus saide to his lying and naughty servaunt Gehazi, Is this a time to take money, to receive garments, & olives and vineyards and sheepe, & oxen, & men servants and maide servants? Samariah shalbe beseiged &c? So may I say. O ye vnwise among Gods people, Is this a time to build faire stately and goodly houses? Is this a time to plant hedges, to enclose commons, to overthrow townes hips? Is this a time to pamper your flesh, to wallow in your pleasures, to cloath your selves like Pagans? Is this a time

2. Kings. 5. 26.

to

to purchase lande without measure, neuer to be satisfied with this vile earth, to seek after gaine as after a God, seeing all this is but vanity as Salomon teacheth vs? May rather seeing this worlde is now vanishing away as the gospell warneth vs, The world shall surely bee destroyed and the earth shall burne and all the works thereof, saith Peter, and doe we bestow such cost against the fire? Surely this is not wisedome, we flatter our selues, wee promise happy times, but alas we are deceiued. That which the gospell promiseth vs not (saith Augustine) let vs neuer looke for. The gospel promiseth a crosse to al Christs disciples, & great stormes to the ship, wherein he saileth, & afflictions to his church, these things (saith Augustine) wee are to looke for, and not to set by this worlde. We liue in the time whereof the Prophet Ioel speaketh, and if we were wise we would frame our liues according to his counsel: The day of the Lord, saith he, is a terrible day and at hand: Rent your heartes and not your garments and turne to the Lorde with fasting weeping and mourning. But we will neither rent hearts, nor coates, wee bestowe so much cost on them; we wil feast, we cannot abide to fast; we wilbe merry, weeping is childishnes. This is Satans counsell: but Ioels is quite contrary, we shoulde in sackcloth with

Mat.16.

Ioel.2.

hungry bellies & watery eies as did Ahab returne to our God. Such should be the attire, diet, and outward shew of our eies. But we like Agag & not like Ahab, well fed, finely attired, with pleasant countenāces, prepare our selues to appeare before our God. I would to God at this day, all our coy and curious dames which delight in their newe devised fashions, would marke the third of Esay, how the daughters of Ierusalem were there decked and adorned; and by and by after in the daies of Ieremy, who followed next after Esay (that which the Lorde there threatneth) how they were caryed prisoners into Babilon. I would, they would call to minde Iesabel, who was starching or painting her face, and was throwne down thorough a window, & would abhorre their starch & vaine paintings: that they would be ashamed of that colour, which the Lorde hath not given them both in their faces and in their haire: I would also that all those children of Belial that weare long haire, not like the Lordes sheepe, but like goates; not like men, but like monsters, nay like Satyrs, that is Divels (which of long haire tooke their name as the hebrewe word imports) would remember the story of Absalon, who was hanged by the haire of his head. And why? No doubt because therein he offended God. If God liked it not, or would not tolerate it in a kings

1. Sam. 15. vers. 32.

2. Kin. 9. 30

Shagnir signifieth one that hath long haire, where of Satyrs were derived.

kings sonne, how much lesse will he allow of it in meaner men? The strangenesse of Absalons death may teach vs two things. First in that he was hanged, his rebellion against his father: he would haue bin king in his fathers place, he would haue beene advanced, and God extolled him indeede, but on a tree. Secondly, the pride he had in his long haire: in that he was hanged therin, surely Gods punishment herein seemed to haue a relation to those thinges wherein hee offended.

Esau is reported to be hairy the 27. of Gen.

And I would that our Esaues, would learne that good lesson of David, Absalons father, which his disobediēt son would not learne, that God will wound the hairie scalpe of his enemies, of such a one as goeth on stil in his wickednes. And do they not feare the Lords hand? are they stronger thē he? Do that good lesson of S. Paul: doth not nature it selfe teach, that it is a shame for a man to haue long haire, and will they glory in their shame? Surely it is a signe that sinne is full ripe, when it falleth out of the huskes, and vanteth it selfe abroade, without blushing, naked and vncovered. The harvest cannot be farre of.

Psal. 68. vers. 21.

1. Cor. 11. 14.

If any should haue an accompt to make before an earthly prince, how would he be careful and sure to haue al things straight; hee would haue his answeres ready, to every demaunde.

How

Now we are al to make accoũt before the king of all kings, and how negligent are we? Againe this accompt, we shoulde first feede the poore, & we feede our selues most daintily: wee shoulde house and harbor the harborlesse, and we build our owne houses most stately; we should cloath the naked, and we adorne our selues most vainly; we should visite the sicke, and we cannot abide the smel of their houses most nicely; their cotages are to base, we cannot stoope so low as once to enter into them. As for prisoners they are so far of, we never thinke of thẽ. These are our dealings, but these shal not answere to the Lords demands at the day of iudgement, these workes will not please our Maker, these expences will not bee allowed at the day of our accompt. Let vs bee wise in time, and let vs marke the times and seasons. *Mat. 25.*

When our saviour ascended vp into heauen, his disciples stoode looking vp into the aire after him. But there were two men from heaven taught them another lesson and what indeede they should looke for: Ye men of Galile (say they) why stand ye gazing into heauen? This Iesus which is taken vp from you into heavẽ, shall so come, as you have seene him goe into heavẽ. As though they should say, now wait for his comming againe: & this doctrine even thẽ immediatly after, Peter taught Cornelius, *Act. 1.* *Act. 10.*

And

4. And he commanded vs (saith hee) to preach vnto the people and to testifie and say: that it is hee, that is ordained of God, a iudge of quicke and dead. And the same lesson taught Paul to Festus & Drusilla his wife when they Acts.24.25 came priuately to conferre with him: he disputed with them of righteousnes by the faith in Iesus Christ, of temperance and iudgment to come. So long before you will say? Yea euen so long before. Why thē much more this doctrine is to be taught nowe. This lesson also the Prophet Esay in this first verse teacheth: no doubt it is the onely doctrine fit for our daies. This iudgmēt to come is the onely thing that is to be looked for, of all true Christians and seruants of Iesus Christ, not only every yeare, but every day, nay every houre. He is the next king that shall succeede, whose kingdome shall dashe all kingdomes of the worlde to powder. Strangenes of eclypses, and the multitude of them in our daies, in comparison of the daies of our fathers, & the two eclypses of the sunne which shalbe seene this yeare, which I thinke was not seene in the memory of mā before, the inflammations of the aire, and the ragings of the seas, the vnseasonable sommers, and miraculous flouds which we haue had, the vncertainty of all things vpon earth, surely all these are signes of this comming. Such shalbe the

state

ſtate of Chriſtes common wealth, againſt his cõming ſuch ſtrange ſignes and wonders they ſhall haue in thoſe daies. Luke witneſſeth, Then there ſhalbe ſignes in the ſunne, in the moone and in the ſtarres & vpon the earth, trouble among nations, with perplexity; the ſea and the waters ſhall roare, & mens harts ſhall faile them for looking for theſe things, which ſhall come on the worlde. The wiſe men, the Nigromancers, the Deuiners, the Aſtrologers, ſhalbe forced to confeſſe with Socrates, that as concerning this matter, concerning the thinges that ſhall come to paſſe in the world, they know onely thus much, that they know nothing. But in this doubtfull ſtate of al things, in the perplexity of all men, when as the very wiſe men of the world ſhalbe at their wits ends (as they ſay) what ſhal the ſeruants of God doe? Howe ſhall they be occupied? our ſauiour by S. Luke teacheth them. Let your loynes be girded about, and your lights burning, and ye your ſelues like vnto men that waite for their maiſter, when he will returne from the wedding, that when he commeth, and knocketh, they may open vnto him immediatly. Where firſt, by the girding vp of the loynes, is meant a bridling vp of our pleaſures and carnall delightes. For they ſay, that in the loynes, carnall luſts and pleaſures haue their

Luk. 21. 25.

Luk. 12. 35. 21. 34.

seate and foundation, as mirth laughter and sadnes in the splene, and love or heate in the liver. And therefore Peter saieth, girde vp the loines of your mindes, that is no doubt, the vaine pleasures desires and delightes of your mindes: And your lightes burning that is your faith shining to all men, through good workes. This girding is not meant, of girdles of velvet, or such like, wherewith some girde themselves very streight, because they would be fine and small: nor these lightes, of torches of pitch and rosen, wherwith many, when they walke in the darke, are very well furnished on every side. But this girding must be of our minds, & this light must be of our lives, & these torches we must cary our selvs, whosoever we are. And I would to god, they that gird & pinch their bodily loines, woulde be as carefull, to pinch, binde and keepe in order, these loines of their mindes: And those which are so careful to have torches borne before them in the darke night, would be as carefull, to have these spirituall torches, kindled in their conversations in the darknes of this world, to give light to others, and to keep themselves from stumbling into Satans snares. And here surely, as in the other torches they ought to spare no cost, no more ought they to doe in preparing these. And as a man of countenāce, wil not walke abroad,

1. Pet. 1. 13.

without

without great light, whatsoever it cost him, no more should we dare to presume, to walke in any vocation, without this light of faith. And though perchance, because this light is costly, mē wilbe loath to set vp their torches in vaine; Yet now very fitly conveniētly and necessarily they ought so to doe; seeing their master hath so commanded them. They must be ready against he come, they may not be then to seeke that he may enter immediatly. And again they neede not feare least they should burne in vaine their cādles, he hath promised he wil cōe quickly, & his reward is with him, he will not come empty, he is a bountifull master, a most liberall rewarder. Yea although thou solde thy landes to kindle this light with Barnabas & others in the Acts of the Apostles, thou shalt not loose by the bargaine. There are many land sellers, & buyers at this day, but none that I can heare of, that lay the prices thereof at the Apostles feete, or lay them vp as treasures in heaven, or bestow them vpon the poore, as our saviour counselleth. David would not offer vnto the Lord his God that which cost him nothing, but he purchased lande, he bought sheepe and oxen, to offer vnto the Lord. The same minde ought to be in al Gods faithful servāts that they may be, as he was, mē according to gods own hart: There are now a daies few such as Barnabas,

Ap.22.20.

Act.22.20

2.Sam.24.

24.

of David. They spend all they can rappe and wring, as they say, vpon their owne backs, but nothing they can spare, to the hungry bellies, of their poore brethren. They bestow vpon their houses all their reuenewes, but nothing in their houses. They make great windowes, to receiue much light, but they yeelde no light of liberality, of hospitality themselues. The making of those great lightes, hinders this light. They seele their wals, with costly seeling, but they adorne not the liuely stones, and walls of the temple of Iesus Christ, they let them lye in the dust. Surely without this light of liberality, without this seeling, and shelding the poore our other great lightes and curious seelinges are in vaine; without keeping good houses, our building great houses are to no purpose. They are but mocke beggars, as the cuntry folkes terme them, & they prouoke the Lordes anger, as appeareth by Ieremies lesson to Iehoiakim
Ier. 22. 15. that couetous and proud king of Iudah. Shalt thou raigne, because thou closest thy selfe in cedar? did not thy father eate and drinke and prosper, when he executed iudgement and iustice? when he iudged the cause of the afflicted and of the poore, he prospered: was not this, because he knewe mee, saieth the Lord? So I may say (as experience proueth) to many of our great builders, and proude pe-

cockes,

cockes, at this day. Their fathers, eate and drauke, and prospered whē they considered the poore & needy, and vpon them spent some part of their substance: and now their sonnes spend all on themselves, and their houses, and they prosper not.

They that would employ some part of their great rentes, nay even of the prices of their landes that way, in my iudgement were blessed with God, though perchance empoverished in this worlde. Christ at his comming woulde pay thē for their land, for this their good light given to others, to doe the like again. Though it be spickenarde, that is, a most pretious ointment, of great valewe, which thou bestowest vpon thy neighbours, vpon the poore, it shall not be lost. What shal I say of wheat, rye, barly, peale, and other more light thinges of lesse account. Surely if thou bestowest these vpon ỳ poore, thou doest wisely, thou doest it against the comming of Iesus Christ. Against the comming of great men to our houses, we are wont to perfume them with costly and sweete perfumes: nowe Iesus Christ is comming, to enter into thy soule, nay to ioine both soule and body to himselfe, and doest thou spare cost? wilt not thou prepare that precious incense, and frankinsence of mercy, liberality, and charitie, which alone hee likes best, which delights him

Mat. 26.

assuredly which are sweet smelling savours in his sight. It is not thy muske whereof thy garments smel, but mercy: not thy heaps of golde, whereof thy chests are ful, but good deeds: not thy rings, plate & iewels, wherewith perchāce thy cupboard is furnished, but that pure religiō & undefiled, which Iames speaketh of that pleaseth God. For he hath said I will haue mercy & not sacrifice: much lesse pride or worldly pōpe: and to doe good forget not, for with such sacrifices the Lord is pleased. These things please the Lorde. It is not the least parte of Christian Religion, to search out (that which Paul counselleth vs) what is that acceptable & well pleasing will of the Lord: That is, what things indeed please him, and then when we haue found them out, whatsoever they cost, though wee sel all we haue, to prouide them for him. This did Mary: she had offended Iesus by pride, by her haire bioydered, by her perfumes vainely vsed. Now she repents, now euē her deerest things, wherein before times she had greatest pleasure, (with S. Paul she accountes as doung, as dishclouts, to win Iesus Christ his fauour. I would to God all fine dames, which at this day delight so much in their haire, nay (that which is monstrous) in bought and counterfait hair, & in their perfumes, would doe the like. Surely then whereas now they smell sweet with men,

Phil. 4.

then

ehē they should smell sweet before God. Whereas now perchāce they are famous in one towne for a day, they should be famous thorough the worlde for ever, and glorified before God, & his Angels. Merchants will employ their substāce for most speedy returne, and they doe wisely, even so let vs doe. Mary Magdalen employed her spikenarde a great while before Christs cōming, and she is commended by our saviour, to haue done wisely. Now his comming to iudgement, his comming to reckon, his comming to reward every servant, is at hand: and shall not we for so speedy a returne, now be content to lay out our substance? If wee shall not, wee are not so wise as Mary Magdalen, nor so wise as our Merchants are. O let vs every man employ his care, his cost, his time, his counsell, for preparation against the comming of this great king. Let vs bee as carefull in harboring his poore members, as wee haue beene carefull to build houses for our selves. Let vs bestow but halfe so much cost in clothing them, as we haue bestowed at one time vpō the clothing our vile carkases. Let vs be as carefull to see the poore fed & served, as we haue beene to see our sheepe and cattel fothered, nay our dogs fed and kenelled. Let these works shine in our lives, let these expences be in our bookes of accounts, let these things be our daily studies and cares, & so let

vs be occupied every day, waiting for the comming of this our king & Master: Blessed, saith our saviour to his Apostles, is that servant whō the Lord whē he cōmeth shal find watching. And least this should not have beene enough, he repeateth againe the same to all, least any man should thinke himselfe dispensed withall, that in this matter he might take his ease, that hee neede not thus to watch and prepare his lampe and torch, against this his Masters comming, Mar. 13. 37. That, saith he, which I saie to you, I saie to all, watch, and that with this furniture, and provision, or els you watch like foolish virgins. Symeon that good old man is famous in Gods church, and his name remaines even to this day. And how lived he? Whereof sprung this his fame? He was a iust man & feared God and looked for the Messias, for the consolation of Israel. If the expectation of his birth was a commendation to Simeon being promised only without commandement; then their not expecting his comming to iudgemēt being both promised and commaunded, shalbe surely their condemnation. Augustine saith. I knowe not whether I may say one loveth one or no, which doth not looke for and love his comming, and would not willingly have his presence. The Apostle S. Iames telleth vs plainely, that God Iam. 1. hath chosen the poore in this worlde, rich in faith,

faith, heires of the kingdome, which he hath promised to all that love his cōming. He nowe commeth to give possession to all his, of that his kingdome, which he hath bought and purchased for them by his death, and prepared for them by his mediation and ascention; and they which doe not looke for and love this ioyful day of possession taking, shal have no part in it. And ẏ I may ende this matter as manifest enough, Iesus himselfe promiseth to his spouse, in the world tossed & turned to & fro, even as a shippe with waves, that he wil come quickely, & his reward is with him: and this true spouse saith come, and let him that heareth say come. Let every one that heareth the comfortable newes of their salvation, the glad tydings of Iesus Christ his glorious gospel say, come Lord Iesu. We heare thy voice in thy word, as through a wal sōūding to vs most pleasant, & most sweet: Oh we would see thy face: we beleeve thy promises most boūtiful, & most wonderful. Oh we woulde gladly enioy the performāce of them. Let Iewes which blaspheme thy most glorious name, and even nowe gape for an other Messias, let Turks which give eare to their Mahomet, let obstinate & reculāt Papistes wō refuse to heare the word, trēble at thy cōming: let thē be cōfoūded at thy presēce, which worship gravē or carved images as David foretelleth them.

Apo. 22.

Psal. 89. vers. 7.

Neither only those old idolaters of Paganisme but evē these latter Idolaters living now in ỹ light of the gospel, shalbe confounded, & shal not abide thy glorious presence. But let every one of Gods people, as a desolate wife, whose husband is gone into a far coūtry, every day, every houre, long & looke for his cōming, & say, come Lord Iesus: that is if I had a wish now granted me of God to aske what I would, as Salomon had, surely I would not wish wisedō, or strēgth or victory, but I would only wish thy cōming. For thou art only my wisedome, even the wisedome of God the father, thou art my strength, thou art my victory, thou art my ioy, my health & only my salvatiō. This is the lōging, the desiring, ỹ groning & sighing of al those, that have the first fruits of the spirit, evē they do sigh in thēselus, waiting for the adoptiō, evē the redēption of their bodies out of this world. If thou canst not with a free and loving heart saie thus, come Lord Iesu, praye to God to kindle this flame of the loue of Iesus Christ in thy hart, & God wil grāt thy petitiō. Surely if thou be loth to have him cōe, it is by reasō of thy sins. Thine house is not clean swept, why thē purge thine house speedily, repēt hartily, aske pardō of thy saviour hūbly, & be sure thou shalt heare, go & sin no more, thy sin is forgiven thee. To al true penitent sinners, he is the onely saviour, ỹ same

Rom. 8. 23.

same Iesus for ever: he wil be the same to thee now in heaven, which he was to Mary Magdalaine on earth, if thou now be the sãe on earth that she was; loathing thy sins & loving him.

And whereas there are many evident and plaine Prophesies of this his comming againe in the scriptures, this is most plaine and manifest, and fittest for our daies, which I out of the Prophet Esaie have red vnto you. Manna amonge the Israelites (which was rayned downe daily vpon them, as long as they were in the wildernesse, but as soone as they had tasted of the fruites of the lande of promise, ceased) may be a figure of the worde of God, the foode of our soules, continually ministred to vs of God, by his ministres, as long as we doe wander in the pilgrimage of this world: when we come to heaven, to that true lande of promise, of which the other was but a shadowe, wee shal not neede Mannah any more then, nor the ministerie of the worde: In the meane time this our Mannah, is a little rounde seede, and it falleth not all in one place, but rounde about the tentes of the Israelites: They must haue good eies that gather it, and it must bee out of diverse places sought, and brought together, to make foode of. This Mannah of the comming of our saviour, and of the last iudgement, is not onely in the gospell: but also in

Exod. 16.

the

the Prophets in sundry places: And even here to be gathered out of this place of Esay. Which Prophesy as it is applied of some to the desolation of Iurie by the Babilonians; so it may properly be referred to the destruction of the whole earth, as the woordes seeme to import, and the sinnes seeme to signifie, and as the prison in the ende of the chapter seemes to inforce. The earth shalbe emptied (saith the Prophet) the earth reeleth to and fro like a drunkē man, they have broken the everlasting covenant; and the sunne and moone shalbe abashed when the Lord raigneth in Sion. This reeling to and fro of the earth, this breach of the everlasting covenaunt, this fall of the earth, that it shal rise no more, this prison, these prisoners evē the mighty Monarches of the worlde, this kingdome of the Lord in Sion, this blushing of the sunne & moone declare surely the comming of Iesus Christ. But if it were fulfilled amōg the Iews, yet it is written for our learning, and their doings were examples and glasses for vs to looke in, upon whom the ends of the world are come, as Saint Paul teacheth. Let vs not be like the Iewes in our doings, lest we be like them in destruction. And here me seemes this Prophesie comprehēdeth three things. First that there shall be an end and a desolation: Secondly the state of the earth before the ende: and lastly in

the

the 5. verse the cause of this ende, the sinnes which procure this ende: of the which two first partes onely by Gods grace (as this short time will giue me leave) I meane to speake at this time.

And first that there shalbe an ende, nature her selfe teacheth vs. Whatsoeuer hath a beginning, hath also an encreasing, and at last an ending. This we see proued true in all worldly thinges, and why not then also in the worlde it selfe? The strong Lyons suffer hunger, and by feeding repaire their strength, and at last are a pray and foode themselues to other beastes: they confirme and make good in the ende Sampsons riddle, out of the eater came meate, & out of the strong came sweetnes. The eagle which reneweth her age (as it is said) by beating and breaking her beake against a rocke: yet at length it groweth againe & she dieth. As also the long liued chough. Plato by this light of reason saide also thus much, that the worlde was not eternall. The Patriarches before the flood, euen in the infancy and first beginning of the worlde knewe of this her decaying, and at last finall destruction by fire; As those two pillers which histories make mẽtion of, the one of bricke, and the other of stone, against the force of water and fire by Seth erected, doe testify; whereof the piller of bricke

Psal. 34.

Psal. 104.

was

was remaining in Syria till Iosephus time.

But most plainly Enoch as he is alleadged of S. Iude in his epistle doth prophesie of this latter destruction of the worlde by fire, and of the blasphemies, reproches, rebellions, hypocriticall and counterfeite holines of our daies. And Enoch also the seventh from Adā prophesied of such saying. Behold the Lord cōmeth with thousands of saints to give iudgment against all men & to rebuke al the vngodly among them, of their wicked deedes & cursed speeches.

Iude.

And among the Prophetes Daniell, Esay, and Malachi have most planely declared to vs this great mistery. Whereof the one sawe as it were with his eies the throne set and the ancient of daies sitting in iudgment, and all flesh sommoned to appeare before him: The other prophesied that the day of the Lorde shoulde come like a fiery oven to destroy all the vngodly, and that they shoulde be all as stubble: now Esay in this place sheweth vs, what the Lord will doe with the earth, howe the Lorde shall make it empty & desolate: even as after a great conquest, the enemies destroy & overthrow and spoile all things, so shall the Lorde destroy the costly and curious and wicked workes of the vngodly. The earth shal burne saith Peter and all the workes thereof.

Now

But to let these authorities passe which are most plain, and prove that there shal be an end, I wil come to plainer proofes, that they which cannot reade may conceive, and that they also may beleeve, and prepare themselvs and looke for this comming of this great iudge, to call them to this account and reckoning. And here surely as in other things almost which we vse, so also in evils, and troubles, and stormes, and tempests, we are to praise the loving kindnesse of the Lord. He bestoweth no good thing of vs without some signification of it before, no nor no evill thing neither without some token or florishing. So smoke alwaies goeth before fier, to declare that fier is in kindling, & the whirlewinde before the tempest, to tell whan that the storme is in breading: so the swallowes before the spring to signifie that the spring is cõming: so the fall of the leaves of trees, to testify and forewarne that winter is approching. And even so also in death it selfe in the winter of our age, he sendeth tokens before thereof evident & manifest, that olde age is now in comming, and that death standeth at the doore, and that winter is at hãd, as Ecclesiastes the preacher sheweth. The windowes wax dimme, the grinders faile, the Almonde tree buddeth, the strong men wax faint: This dasling of the eies, and falling out of teeth, and faintenesse of legs and

thighes

thighes, and flozishing of gray heires are evi-
dent forerunners of old age. So before death
there appeareth inordinate heat or cold, weak-
nes of al the mẽbers, sighing of the hart, short-
nes of breath, these be certaine signes & tokens
of death. And as in man (who is called a little
world) so I suppose in the great worlde, when
the like tokens appeare, the destruction & final
ende of it also approcheth. And may we not
perceive now the extinguishing of natural heat
in the soule, and the excesse and increase of heat
unnaturall and inordinate, and the distempe-
rature of all the members? Charity of truth is
that flame and light of the holy Ghost, which
is shed in our heartes towardes God and our
neighbours, which of our selves wee cannot
have; And it is according to our saviours Pro-
phesie waxen colde, nay plainly frosen in ma-
ny, as we see. Doth not the inordinate heate of
riches and of this world daily increase, & ware
hoter and hoter? Are not all degrees of men, all
members of this body, out of temper? Doeth
not every man almost sigh & complaine? Doth
not the earth grone and sigh? Yes verily. As
Abels blood out of the earth: so now also the
earth it selfe cryeth to God. The earth now
groneth and sigheth, saith S. Paul, being against
it wil subiect to vanity, But alas now it is sub-
iect to cruelty, to oppressiõ, to hard and uncha-
ritable

ritable dealings. And doth it crie out of these? Yes verily. If it beare with gronings ỹ vaine dealings of men in trimming and digging her, for their pleasures: surely it cannot beare the mangling & scorching of her face without crying out and exclaiming, and that to the hurt of the poore. So that now shee even sigheth (being weary of crying) for iniuries and wrongs committed vpon her: Now she even gaspeth for life. The earth heretofore hath beene ful of vanity, but now the daies of Noah are cõe vpõ vs. The earth is now filled with cruelty, insomuch that every odde corner is a cruell habitation and payeth a cruell rent, which is most lamentable, and that of poore mens sweates and labours. And doeth not the earth sigh and grone at this? Esdras also compareth the world and earth to a man. For the world hath lost his youth and the times begin to waxe old, saith he, let go frõ thee mortal thoughts, cast away frõ thee the burthẽs of mẽ, & put of now the weak nature. And set aside thy most grievos thoughtes, & hast thee to depart from these times, for greater evils thẽ those which thou hast seene, now shal they cõmit: for the weaker the worlde is by reason of age, the more shall the evils be encreased vpon them that dwel therein: for the truth is fled far away & lies are at hand: for nowe hasteth the vision

Gen.6.

2. Esd.14.

to come that thou haſt ſeene. Heere we may ſee our daies plainly expreſſed and lively painted out. The worlde wareth olde (ſaith Eſdras) and weaker and weaker. And what is the propertie of olde age beeing waxen weake, but to dote? And doth not the worlde dote at this day? What are the ſtudies, and delightes of doting olde men? but even vaine foolish and yet coſtly toyes? And ſurely ſuch are the vaine pleaſures, faſhions, luſts, and delights of the worlde at this day. I neede not rippe them vp, every one that hath eies may plainly ſee them. S. Paul alſo herein agreeth with Eſdras; Not the body of the worlde (ſaith he) wareth weaker & weaker, but the bewty of it, the forme and faſhion thereof paſſeth away. Wherefore let them that vſe it, be as though they vſed it not. As though he ſhould ſay, the worlde is nowe like a noſegay of withered flowers and who will make account of ſuch a one? S. Iohn alſo hereunto agreeth, urging the ſame doctrine with two forcible reaſons. Love not the world (ſaith he) nor the things that are in the world: for if any man love the worlde, the love of the father abideth not in him. And now I pray you who would willingly looſe the love of his naturall father? Who would incurre the diſpleaſure of his landlord or ſuperiour.

1.Cor.6.

Ioh.2.

And ſurely here the caſe ſo ſtandeth. He that loveth

loueth this worlde, loseth the loue of God. Euen as light & darkenes cannot agree togither, no more can these two loues. And that not without reasō: for the worlde is gods enemy. Which of vs will loue one that is friend to his enemy, And do we thinke God wil take ꝑ at our hāds? Another reason followeth: loue not the worlde: for not only the strength and fashiō therof, but also the worlde it selfe, yea whatsoeuer in it is most excellēt, and greatest to be desired, passeth away: but he that doth the wil of God, abideth for euer. But what do we talke of the earth, the very heauens themselues shall perishe as both David and Saint Paul doeth teach vs. And thou Lord in the beginning hast established the earth, and the heauens are the workes of thine handes. They shall perish, but thou doest remaine, and they shall all waxe old as doeth a garment, and as a vesture shalt thou folde them vp, and they shalbe chaunged, but thou art the same, and thy yeares shall not faile. *Heb.1.*

But to let these authorities passe: experiēce teacheth the same. The generation of man which now remaineth vpō the face of the earth is neither so bigge in stature, nor so strong in body, nor of so many yeares in their liues, as were the generatiōs before. The bones which wee finde in graues digged vppe, of those men

which were buried nere before our memories, testifie the same: our skuls are but shels in cõparison of them, our bones are but strawes or little stickes to theirs. And ỳ same strength of procreation, which God gave to Adã in the beginning, is nowe waxen weake & almost extinguished: like engẽdering his like as the Philosophers do say. What speake I of the decay of man? our medows, our lands, and our pastures testify the same, so ỳ every one may plainely see that the olde age of the earth is nowe, and that her force faileth her, and that by and by. she shal fall and fade away her selfe. And let vs every man thinke of this her ende. The Prophets spake and accounted of those thinges wch should shortly come to passe, as though they were done already, & so let vs accoũt of ỳ end of al things. Let vs thinke we see our goodly houses burning, & our gardens wast, our glory in the dust, and surely so shall we see it ere it be long.

Now that there shalbe an end, I trust is proved plainely enough by these reasons & authorities; now followeth in the next vers a description of the state of the world before the ende.

Text. And there shalbe like people like priest &c

In the beginning (as Moses accordeth) al things were a Chaos or confused heape, being mingled all together: but the Lord God did separate them, and so made the world. He placed

the

the starres in the firmament, the sunne and the moone to runne their courses in their spheares and circles, he separated the fire from the aire, and the water, the water from the earth & waters from waters. In the earth, he devided cõntries from countries, & commodities from cõmodities. As in the land of Havilah was golde and the Onix stone, so balme in Canaan with milke and hony, so in other countries other divers fruits. And this separation and division of all things being made by the great wisedome of god, was the cause of the bewty of the worlde: wherfore it was called afterward of ỹ Greeks κοσμὸς that is beauty. So likewise in mãs body, he made a division, he placed the eies above as starres to giue light; the spirits as fire, as in the vpper part of the heavens in the heade, to give life, the blood and humours in the liver, as waters in the middle of the earth to nourish & feede the bodie; and the feete last and lowest, to labour for the body. And as in a mans body, so in the body of the common wealth, hee ordeined even from the beginning some heades or governours, as Adã, Noah, Abraham; some hãds and artificers, as Iabal the father of tentmakers, Iubal the founder of musicke, and Tubalcain who had cunning in working in every kinde of brasse. They had in those daies cattel and corne, and therfore heardsmen & labourers. Gen. 2.

Thus we see how in great wisedome, & in a wonderful order the Lord framed the worlde, mans body, & the body of the common wealth. But alas here we have great cause to cõplaine: for all thinges keepe their course, and obey this their order appointed them of God (man onely excepte.) The best creature of al these, is becõe the worst. In the heavens in this great cõtinuance of time, the sun & the moone have finished their races peaceably and quietly, not one encrochyng vpon another, either in height, or dignity, or in swiftnes of moving, being insensible creatures and voide of reason. But two men, which have reason, of might and power, cannot now dwel togither, no not scãt a twelvemonth, but one wil encroch vpon another, they will be sure to fal out, and wilbe at variãce; yea no mã wilbe content with his state of life, & condition, and dignity, & place, wherein God hath called him to, but he wil strive to be higher, he thinketh he is to low. And thus we may say before the ende of the worlde, by fire, the same that God saide of the same before the end of it by water: That al flesh hath corrupted his way, & is out of course. Every vocatiõ or state of mẽ is out of square, they have gone beyonde their bounds: and this is that which the Prophet here meaneth. The feete now a daies will goe before the head, they wil not follow the heads government, & direction,

tion, and this surely is vnnatural & monstrous. The subiects many of them, wil not obey their Princes iniunctions & godly decrees in reformation and purging of gods Church: but they wil follow their own imaginations. They wil prescribe vnto her maiesty how she shoulde governe, what she must reforme. To breake the laws made according to the rule of Gods word for vse of all things indifferent, as of abstinēce from meats, of wearing apparell, and such like for policie enacted, they make no conscience of, to satisfie their own appetites & to fil their own bellies. Wheras S. Paul saith that every soule must submit it selfe to the higher powers: and afterwardes, & that not for feare of punishment, but for conscience sake. And yet most part thinke at this day, it is no sin, no offence of cōscience to breake their Princes penal laws: but with a safe cōsciēce they may do it. Surely I doe not see how they wil herein answere S. Paul. S. Peter also saith, submit your selves vnto al maner of ordination or creatiō of lawes, (as it is in the greeke,) which your Princes shal make, for the Lordes sake: as though hee should say: The iudicials and ceremonials of Moses now are abrogated: and your Princes have power to create and make new laws concerning al external and civil things. Now, evē I my selfe which in the beginning, observed ẏ

Rom. 13.

ceremonial law so precisely, that whē the Lord cōmanded me, I would not kill and eat; Now, even I, enioine you, that you obey al manner of ordinances of your Princes, & ý for the Lords sake. It is the Lords wil you should so do, whether it be to kings as to the chiefe governours, or to others their inferiour ministers & officers. Now a daies the hands, which is most marvelous, wil take vpon them the office of the feete. The artificer or hādicrafts man, wilbe an husbandmā, wil occupy tillage, wil buy & sel corne, he is not cōtēt w̄ his own state or trade. They are like to that crow which Æsope telleth a fable of: Who having gottē a peece of cheese in his mouth, the for praised him & perswaded him ý he was the goodliest bird & fairest vnder heavē, & that he had the pleasātest voice of al other & so perswaded him to sing, & so while he would become a monstrous musition, let fal & lost his cheese he had already in his mouth. So doe our Merchant husbandes, while they will take the plough in their hands, being perswaded by that flattering counseller covetousnes, they loose by the ballāce, and while they give their minds to husbādry, they forsake their own traves. Every art or occupatiō of it selfe, if it be wel followed, is a sufficient trade for a man to live on, & every occupation wil require a whole man. If he doe not take his time in buying and providing his wares,

wares, and his times in making them, and his time to vtter thē, he cannot thriue. And how cā a man be ready at al these times, being employed about another matter as waighty as these. Besides al this, if one man could well dispatch both these trades with gaine & cōmendatiō (as perchance some expert and practised heads can do) yet herein they offend God. He hath appointed seueral parts in the body, & to euery part his proper office & duty, the eie to see, the tongue to speak, the feet to goe: and euē so in his Church, there are diuersities of gifts and functions, & euen so no doubt in the cōmō wealth. And therfore he ỹ wil meddle wᵗ so many trades, breaks this order of God. And therefore let euery man learn here S. Pauls lesson to walke in that vocation wherin God hath called him, & not to be ouerwise & busy in other mēs matters or trades as Peter counselleth. Art thou a teacher? looke well to thy doctrine; art thou a husbandman? follow thy husbādry; art thou an artificer? stick wholy & only to thy trade. God hateth this curiosity, this medling beyond thy calling, this thy oare in another mans boate, and surely while thou carest and gainest by the one, thou neglectest and loasest by the other. And this is one cause that impouerisheth in my iudgment our townes corporate. The chiefe mē, & of most wealth most cōmonly in thē, thus intāgle thē-

The gentleman should liue by his lands: and the artificer by his hands: but it is now otherwise.

1. Cor. 12.

selves and so prosper not. It is not mans pollicie, nor labour, nor paines, but the Lordes blessing that maketh rich, & the Lord will not blesse them that resist thus his ordinance.

But the Prophet here seemes to make an anatomy (as it were) of the world, & to lay opē to ẏ eies of al men, every parte & mēber of the same with their infirmities and diseases. And first he begins with the priest & ẏ people, as it were with the hart & the entrails. And hee saith there shalbe like priest & like people. The hart and the lungs and the bowels shal all be congealed & knit together. There shalbe no mydriffe, no division, no separation betweene them. Manie shepheards shalbe as simple as their sheep, many for feeding of Christs flock, shal feed sheepe, oxen, or themselves. Many had rather set their sons to plough, then to have them be the Lords ministers; many thinke themselves to good for that office. The ministers at this day of manie are accōpted as were the Apostles, ẏ very filth of the world, and offkourings of al things. But this is the iudgment of the world. Whosoever thou art, thinke not thy selfe to good to work in the Lords vineyard, to build his Sion, to be his ploughmā. He wil have his worke go forward, and hee will have some of the best sort to be his workemen: Esay was of the kings linage; and Bartholomew amongst the Apostles a noble

man

mā, as some suppose; a Paul a freemā of Rome; and Levi was not the least, but the 3 son of Iacob: and these were the Lordes Prophets, his Priests, his servāts and ministers. Yea evē the first borne amōg the Israelits were the Lords, the Lord chalenged thē for his, he would have thē to serue him in the Priests office. And whē Aaron and his family were chosen alone vnto ỳ office, every first borne was redeemed & paied a ransome for his freedome. Many shall forsake preaching the gospel wt Demas, and shal practise the dealings of the world. They thinke it a thing lawfull to forsake their vocations, they thinke they may lay hand on the Lords plough & look back, when they list. But it is not so, they are deceived. If thou art called of God to do his message, thou must not forsake it wt Ionas, for any reasō or pretēce whatsoever. Many which continue in the ministery, looke more strictly & narrowly for their owne things, then for those things which cōcerne Iesus Christ; for ỳ fruits of the fields of their parishioners, more thē for ỳ faith of their harts; for the calves of their kine, then for the calves of their lips. These thinges ought to be done and yet the other not left vndone. Al pastors ought to learne that lesson and purpose of life of S. Paul, which he taught his scholler Timothy. He had rather loose tithes and substance and liuings, and whatsoever yea

2. Tim. 1. 13. Phil. 4. 3. 10.

even

even to labour with his owne handes, then ỹ he should in any respect hinder the course of the gospel. ¶ would to God all pastors would level at this marke, that they would loose some smal trifles in tithes, rather then lose the love of their people, without which, their preaching is in vaine: for whom they love not, the people wil not learne of: & to gaine soules to God, is the greatest gaine in the worlde: and that gaine especially al good ministers must labor for.

The high Priest must not only beare on his brest (Vrim) that is, light & knowledge, but also (Thummim) that is, perfection and integritie of life. This was required in the old lawe. And now in the gospel ỹ ministers therof must have the mistery of the faith, that is the gospel of Iesus Christ in their heartes: & not that onely, but they must have a faithfull companion as a shadow ever following the same, a good cõscience: The which was one of S. Pauls greatest ioies. Without this latter, that former is like a pretious stone in a hogs snowt. A minister, a pastor of Iesus Christ must not onely be a cryer and a proclaimer of good news, & a finder out of great treasures (as our common cryers and many of our coniurers say they are, and bee beggarly & poore themselves) but hee must bring out those treasures which he hath himself, out of his own trea-

treasury like a learned scribe. He must be able to say as S. Paul said, do those things which you haue both seene & heard of me. If (saith he to ỹ Philippians) there be any vertue, if there be any praise, thinke on these thinges which ye haue both learned, and received, & heard, and seene in me: those thinges doe, and the GOD of peace shall bee with you. Nowe this hearing without seeing avauntageth little, this teaching without doing, profiteth smal. Columella, a notable learned man, & of great experience, said that nothing could either bee done well, or taught well without an example: And surely if one marke well in every thing, a man shall teach or go about, he shall finde the same most true. And if in other artes and studies, much more in the art of godlines wee ought to vse all meanes possible to teach this art: and therefore S. Paul saieth to Timothy: be not onely a teacher, but also a platforme, a paterne, an example to thy hearers, in word, in conversation, in love, in spirit, in faith, in purenes, in al vertues and good works. Wouldst thou teach thy flock any good worke? first teach thy selfe the same.

Phil. 4.

Ap. 22.

The word of God is called the tree of life, & the leaues thereof are said to heat the nations, and so the ministers are phisitions. Now it is a reproch for a phisition to take vpon him to cure

others

19

others when as he cannot cure himselfe. But such a one carieth about with him daily a testimoniall of his vnskilfulnes, and if his sicknes or infirmity be apparant, he will not without great impudency shewe his face, or take vppon him the cure of that disease in an other, wherof he is sicke himselfe: even so without all doubt, as the cure is greater to heale the woundes of the soule thē of the body, and the cunning greater, because here sense must faile, the Phisition must worke all by spirit and vnderstanding: if any pastor should take vpō him, to heal any disease of the soule, whereof he himselfe were apparantly sicke and infected, it were not charity but great impudency: it would be presupposed that by his lacke of skil, such a one would make the wound worse & not doe it any good. The Phisitions of the body do say, that there be seven kindes of agues or fevers: a continuall fever, a quotidian, a tertian, a quartan, the fever Hecticke (as they terme it) the wandring fever that keepes no certaine fits, & that which lasts but for a day. Surely as they oftentimes see mens bodies tormented with all these kindes of fevers; so we (if we marke well) may see the souls of our parishioners vexed very vehemētly and dangerously with the same infirmities.

Kinds of fevers

vexed.

1. Covetousnes may be fitly resembled to a continual ague. That kinde of ague never ceaseth

to

to shake and torment the patient, neither daie nor night; no more doth covetousnes, the covetous mans soule. Gluttony may be resembled 2
to a quotidian ague: this ague hath his fits, and leaveth the party some time, but it commeth againe every day: so gluttony for a time when the belly is ful, forsaketh the party: but when hunger begins to grow in his stomack, he must have his delicates, with Heliogabalus; no meane fare wil content him, he must fare with Dives daintily every day, or els he cannot live or like. Hardnes of heart or impenitency maie 3
be cõpared to the tertian, he is well two daies but the third day he cannot rest. So the wicked sinner can be content with the publican to cry peccavi, and with Esau perchãce to weepe; but to make restitution with Zacheus, to forsake his former sinne with David, that he cannot abide. Pride is like to the quartan ague. It is 4
saide the Lyon is sicke of that disease: He is a stately beast. This ague is very durable and many times incurable. The fever hectick 5
which possesseth the bones and solide partes of the body may fitly resemble envy: it consumes the radicall moisture, wherewith the bodie is maintained; So doth envy. A sounde heart (saieth Salomon) is the life of the flesh, but envy is the rotting of the bones. Lechery 6
may bee compared to a wandring ague, whose

wanton

wanton wandrynges and errings are without
7. number and order. And anger may be compared to the fever that lasts but a day. Now if the minister or spirituall pastor, which shoulde cure all these diseases, be apparantly sicke him selfe his wife or his family, either with the cōtinuall fever of scraping covetousnes, or with the quotidian of riotous gluttony, or with the tertian of stony impenitency, or with the quartan of stately pryde & worldly bravery, or with the hecticke of envy or malice: with what face can he go about to cure any of these, in others? Neither here doe I touch those painefull pastors, which are starres, which are watchmen, which are stewards: but those onely which are hirelings, which are Idole shepeheards, which are like Iudas, Simon Magus, and Demas. As in Iesus Christs daies & his Apostles there were such, So let no man marvell if there be such in our daies. But as there are & have bin stil faults in the ministery (for it is hard to find an eie without some blemish or infirmity) yet the greatest fault is in the people. They will not be learned nor understand, they have beene and are taught sufficiently; For that may be saide of vs that was saide of the Apostles: their sound is gone out throughout all the world: and that of Esay, the Prophet, Have they not heard? Yes verily. They have heard rounde

about

about their eares sounding the sweet promises & heavenly threats, but they give no heede: they know enough but they practise nought. They will take account of their children learning, and profiting, and they will counte the continuaunce of their repaire to schole, and if they proceede not, they will dolt them and alle them: And themselves of perfect age, and ripe iudgement in the schole of Iesus Christ, in his Church hearing so many lessons, so manie sermõs, yet are never ỹ better, are never ỹ godlier are never the wiser to salvatiõ. Surely it grieveth me to heare this common reporte, that the greatest professors of Gods worde, are the cruellest dealers in the worlde, they will deale most harvelie, they will looke to themselves and their owne commodities most narrowly. They learne not this out of Gods worde, they have not learned so Iesus Christ. Well I may say to all such as our Saviour saide to the Iewes, your children shal condemne you. Oh take heede to your selves, and looke well to your works, & marke the fruits you yeeld after our ploughing, & sowing, & watering: whatsoever ỹ minister speaketh in the name of ỹ Lord, because it is not his owne, which hee speaketh, but Gods: it is no doubt the heavẽly dew & pleasant shower of God. Nowe looke well to your fruites, for they will declare what grounde

you are. For when raine falleth on good ground, it brings foorth plentifully good fruits: But if it light on evil grounde, it bringeth foorth evill fruits, thornes, thistles, and weedes. And yet the raine is sweet that falleth both on the good ground and on the bad. He that after the hearing of Gods worde, bringeth foorth either no fruit at all, with the fearne: or thornes and thistles, with the forrest: let him looke for the fire. But if after the receiving this heavenly dew of Gods grace and worde, hee bringeth foorth grapes that make men merry, that is, workes profitable both for his brethren & himselfe, not thornes pricking or hurting any, be he sure hee is good and Gods owne grounde. But oh the blindenesse the deafnes & the hardnes of the mē of our daies. Surely wee may say as S. Paul saide of the Iewes; and it is to be feared that God in his iust iudgement for their sinnes hath
Rom. 10. given them a spirit of slumber, eyes that they shoulde not see, eares that they shoulde not heare. There is a disease in the body called a Lethargie or sleepinesse, which will not be driven away, though you pinch never so harde, and cry to the party affected with it never so lowd: and they say that this disease commonly haūts very grosse and fatte men, they fall soonest into this infirmity. Surely I thinke this disease is to too common at this day, in the soules of a

number, especially of fat and great and wealthy men. Tell them, nay cry vnto them, of their oppression, that they ought to doe as they woulde bee done vnto, nay in truth as God one day will doe to them againe: of pride, that God withstandes the proude, and gives grace to the humble; of their vnmercifulnesse, that he that now wil shew no mercy shal hereafter have no mercy; of their covetousnes, that they wil have money to buy a poore mãs living, but they will have no money to lend him to maintaine his living; and they wil not hear you, they are as it were in a slũber or a deadsleepe. Surely if they were awaked, they would looke about them, and see what perils they were ready to run into, and turne another way, and take another course. The forcible thundring in every place of Gods spirit against sin, and litle amending of mens lives, declareth this their drowsinesse. With the pleasant harmony and melody of the gospel, they will not be drawne to godlinesse, and with the bitter potion of the law they will not be deterred from wickednes. Who is he that musicke will not make dance? and sower hearbs will not make weepe? The gospell is that pleasant heavenly musicke, and the law is those sower hearbes, with the which we must eat our passover. What more pleasant musicke cã be thẽ this to a Christiã soul to move him to

Mat. 6.

Iam. 4.

Iam. 2.

Mat.25. charity, and the king shal say, what soeuer you haue dōe to the lest of these my brethrē, you haue done to me, and the poore widow that Luk.21.3. gaue but a mite was not forgottē, but known & marked & highly cōmēded. Though the party be but a bad body, to whom thou giue: though perchance thou canst not giue much, yet if it be but a litle one in Iesus Christ, if he haue any faith, yea and if thou giue but a mite, that is lesse then halfe a farthing, thou shalt not loose thy reward, thou shalt not loose thy cōmēdatiō. Contrariwise tribulation & vengeāce vpon Rom.2. euery soule that doth euil. And vpon the wicked, the Lord shal raine fire & brimstōe, stormes & tempest, this shalbe their portion to drinke, euen w̄ the rich glutto in hel. Here is both ẏ law & the gospel, here are sower herbs, & sweet harmony, & neither of these wil moue any thing at al. Surely me thinks the preachers at this day are like Cassandra: she had a gift giuen her to speak truth, but no man would beleeue her; she cried against Sinōs horse, & told thē, that there lay Grecias hyddē in it, but the Troians laughe her to scorn. Surely such ar ẏ prophesings, and preachings of Gods ministers at this day: they tel mē the dāgers they shal surely incur, ẏ way to auoid thē, & no mā beleueth, they are laughed to scorne. But if this be a fable, yet ẏ prophesie of Noah to the old world, was no fable. They

would not beleeue him, they would not follow his counsel, they laughed him to scorne, till the day that their destruction came on them. Here is Noah as it were another Cassandra. But what is this to vs saith one? what befel in Troy or in the daies of Noah, we passe not: Yes verily, but we must care. For our daies shalbe like ỹ daies of Noah, and our sav our saith, as it was in the daies of Noah, so shal it be in the daies of the son of mā. Take heed then whatsoeuer thou art, that thou be not like the men in the daies of Noah; which are now in hel, because they were disobedient to Gods spirit preaching to thē, as thou art, & so art likely to fal into their dānatiō.

There shalbe like seruant, like master. *Text.*

The authority of gouernmēt shalbe brokē, seruāts shal not passe for their masters: they wilbe as good as they, they will chose their workes, they cānot abide thir maisters checks or rebuks they cānot rise so early, & sit vp so late, and take such hard fare: they will marry rather, they will no more of that. This one thing causeth so many beggars. For when these masterles seruāts are once married, & ỹ litle substāce ỹ they haue gottē, either in their maisters seruice, or els that by their friendes was left them, is spente, for lack of maintenaunce and of woorke, they are cōstrained to go a begging. Thus the Lord plagueth & hūbleth every where daily, such hautie

and naughty ſeruãts, and yet one will not take heede by another. In deſpiſing their maſters, in diſobeying them, they deſpiſe and diſobey euen God himſelfe: for ſeruants according to S. Pauls leſſon, ſhould obey their bodily maſters in all things with feare & trembling, euen as the Lord. And as S. Peter ſaith, they ſhould obey them not only if they be good & courteous, but if they be perverſe & froward. For that is thanke worthy with God. But theſe good leſſons ſeruants cannot abide to heare. If their maſters be ſharpe w̃ them a little, though it be for their defaults, they will tarry no longer, they paſſe not, as ſhould ſeeme for thankes at Gods hands. Againe another thing that hurteth ſeruãts is pride. They muſt ſpẽd their whole yeares wages in brabe and fine apparel, they muſt haue their fine bands, their doublet collers faced with ſilke, their colours in their ierkings and hoſe, and hat, like gentlemen: and the maide ſeruantes either cambricke ruffes, ſtarch, and fringed peticotes, and coſtly capes. Let them rather learne humblenes, meeknes, gentlenes, faithfulnes with Joſuah, who was Moſes ſeruant, with Iacob, which ſerued Laban many yeares; he was one, that looked to his cattell: In the day he was conſumed with heate and with froſt in the night, his ſleepe departed from his eies, yea and whatſoeuer was

Eph. 5. 6.

1. Pet. 2. 18.

loſt,

loſt, he made it good. This paines tooke Iacob and after God bleſſed him, and enriched him, and made him a maiſter and a mighty prince, father of the twelue Patriarches. So the lord in time will bleſſe and aduance al faithful, gentle, humble, patient, and painful ſeruants. But the diſobedient, proud, hauty, vnfaithful, he wil plague with Gehazy, with Iudas, and ſuch like let them be ſure of it. Gen. 31.1

The holy Scripture alſo teacheth maſters their duty in many places. Maſters ought to haue a care of the faith, maners and converſation and apparel of their ſeruants. The ruler in the goſpell beleeued and all his houſhold. Ioh. 4.

Cornelius alſo as we reade in the Acts, was a devout man and one that feared God & all his houſhold, which gaue much almes to the people, and prayed to God continually. Act. 10. 2

And the Lord ſaid, ſhall I hide from Abraham the thing which I doe (meaning the deſtruction of Sodome) ſeeing that Abraham ſhalbe in deede a great and a mighty nation, and all the natios of the earth ſhalbe bleſſed in him? For I know that he will commaund his ſons, and his houſhold after him, that they keepe the way of the Lord, to doe righteouſnes, & iudgement, that the Lorde may bring vpon Abrahā, the thing he hath ſpoken vnto him. Gen. 18. 1

By theſe places wee may learne, that rulers,

mighty men, and inferiours also, ought to have care of the faith of their families, ought to commaunde them to feare the Lorde, that they may prosper and continue and enioy the Lords good blessings, the which hee hath made vnto them. For lacke of this care, I am perswaded, many masters of families, and many mighty men, which have beene other waies worldely carefull enough, have decayed and comme to poverty. Queene Saba noted in Salomon a chiefe pointe of his wisedome, the sitting of his servantes, and their apparell. As Saba here commended Salomon, for this governing his servantes, in their apparel, in their behaviour, and order: so God will condemne negligent masters herein. But masters now a daies little regarde these thinges. They will suffer their servants, to sweare, and teare God in pieces, to ride before them like ruffians, without controlement; They never examine them of their faith, whether they bee Christians or Atheistes, they thinke it pertaineth not to them.

.Kings. ca. 10. ver. 5.

Ye masters saith (S. Paul) doe to your servants that which is iust, and equall, knowing that you have a master in heaven. Give them their duties, in wages, in meate, in almaner of humanity, & also in their works, oppresse them not, let their works be equall, wish them

ol 4.

not

not to do more, then they are able, nor at times vnconvenient. God hath made the night for man to rest in, hee hath made a Sabaoth for thy servant. Let thy servant enioy these benefits of rest, which thy Lord and master hath appointed for him. Let his worke cease at night, and let him rest on the Lords sabaoth. Defraud him not of his wages, though thou be mightier then he, though thou art sure, he shall never be able to recover it at thy hãds. There is one in heaven, that will take his iust cause in hand, & will plague thee. Iob a man of great authoritie would not deale so with his servants.

If I did contemne the iudgment (saith he) of my servant & of my maid, when they did contend with me, what then shal I doe when God stands vp? & whẽ he shall visit me, what shall I answere? Iob durst not vse his authority and power in wringing and pinching his servãts, in denying them their dueties, though he might have done it, no not in small things. He feared the iudgement of God: what shall I thẽ answer (saith he) when God shall stand vp to iudgement? Oh I would to God our hard masters to their servantes would remember this Iobs lesson. They which will not paye their servants their wages: they that finde excuses: they that will against all charity for saving a little meate turne their servantes a begging.

Iob. 31.13.

Thou art bounde to thy ſeruant as thy ſonne, and ſo is he bound to thee. Honor thy father and thy mother (ſaith the Lord our God) ſpeaking to all ſonnes and to all ſeruants. And therfore be ſure, thou art to haue a care of him as of thy
2. Kings. 5 13. children. Naaman the Sirians ſeruant ſaide to him, (when as Elizeus counſelled him to goe waſh ſeuen times in Iordan) O father, if the Prophet had commanded thee to doe ſome great thing thou wouldeſt haue done it, and wilt thou not doe nowe this light and eaſie matter? See the heathens call their maſter father. And ſhall we account leſſe of our ſeruants in the light of the goſpell.

Pens. Like buyer like ſeller. In buyers we may obſerue theſe faultes. The firſt is, to ſell that dearer, which the buyer might haue in another place cheaper, and to gaine double and triple, which is againſt all conſcience. They ought to receiue a cõpetent gaine wherupon they might liue, and the reſt of their gaine, they ought to imparte to the buyer, that he might haue ſome part thereof with thẽ. This ſtretching of their prices may be called cuthrote gaine.

The ſecond fault is, that they abounde in lies, which is no ſmall offence, when as Eccleſiaſticus ſaieth, that a theefe is better then him that is accuſtomed to lie, and they ſhall both haue wormes for their inheritance. And

Saint

Saint Iohn in the Reuelation saith, that all lyers shall have their part in the lake, which burnes with fier and brimstone, which is the seconde death. All lyers, Merchantes, or whosoever, he excepts none: and though men account this sinne light, surely they shall finde the punishment not light. The third fault is periury: they wil many of them, wittingly and willingly forswear them selves, for a little lucre. And this is no small fault. If he that takes Gods name in vaine, shall be found guilty at the day of iudgement, what case then shall the forswearer and periured person be in? The fourth fault is cunning and subtile theft, by having divers waighes and measures, or by defrauding the buyer of his measure or weight, by the sleight of their handes, or any other pollicy whatsoever. This is an horrible sinne, that the poore buyer, shoulde not have that, which he payeth for. And this sin is repeated twise or thrise in the Proverbs, to make all men abhorre it, with addition that it is abomination to the Lorde. The fifte fault is to sell for a day, and by reason of the time, to encrease their price: this is a common, but surely a damnable sinne.

One may as well sell either fire or aier, or water, which God hath made common as time.

These men sel, that which is not their own, that is, time. And this is nothing else but cloked vsury. The which cloking and craftie con-

beiaunce, the Lorde plagues commonly with evill paiments, and deceitfull vetters, so that they either dye before their day, or at their day hardly get their money. In this case, time should not encrease their price, but the price shoulde bee according to the rate of the thing commonly soulde. And for the time, Christ shoulde be the recompence. The first faulte is to shewe one thing and sell another, or to mingle their wares. And in this, they are like to Satan which turneth himselfe into an angell of light, whereas in deede he is a Divell. The seventh fault is, they hide trueth and maintaine falshood, which is a rebellion against the kingdome of Iesus Christ, and a maintenaunce of Satans Dominion: for Christ came to beare witnes of the truth. Lastly they choose darke places to vtter their wares in, to deceive the eies of the buyers. And in this, they proove themselves foolishe Marchantes, that for gaining a little earth, will purchase hell: for noe doubt they which love darkenesse, shalbe cast into vtter darkenesse.

Ioh. 10.

These sins I found noted in an olde parchment booke wherewith the divell had stayned the marchants in those dates. I pray God they be not found in the Lords Bethel, among our marchants at this day.

But to let this passe what shall I speake of

our

our buyers and sellers of corne? Surelie they perverte all lawes of buying and selling. This contract was at the first ordeyned, most of all other to benefit the common wealth, and now of all other, it most hurteth it. For whereas God woulde have no man to live without another, but that he shoulde stande in neede, either of the hand, or helpe, or councell, or goods of his brother: this buying and selling was ordayned as a meanes, to imparte and communicate these goods one to another, to both their profittes. He shoulde sell, that had aboundance, and he shoulde buye, that wanted. Here is the right vse of buying & selling. But nowe he selles that wants, for necessity, and he buyes that needes not, for covetousnesse, to make a dearth. This is the perversity and common practise of our dates. They which have abundance will not sell their corne yet, they hope that it wilbe dearer hereafter. The poore man he must needs sel presently, to maintaine his family, to pay his rents. And that which he selles, the rich cormorant buyes, that hath money enough lying by him, that like a Lyon lyeth lurcking in the theevishe corners of the streetes, and that to ravishe the poore: to hoord it vp, that hee may sel it dearer after. They which vse such dealings, may while they live, fitly be compared to spyders, who spreade

out

out their nets to catch the poore silly flies, and when they have caught them, eat thē. So these mē devise by al means possible, by giving long daies of payment, to intangle poore men, and when they have caught them in their boundes, consume them to nothing. And in their deathes may be cōpared to sloine, which never do good, til they dye as they say: No more doe they. A poore man may dye for foode, before they will give him a perke of corne.

And these buyers commōly dwel in market townes, and wait to get into their hands al the corn (if it were possible) in the cuntry: nay they will not onely wait at home, but they will travel abroad into the cuntry, to those men whom they know have great plenty of corne to sel, and wil bargain afore hand with them, for as much as they can spare. And so wil prevent the market, & al promoting of forstalling, as they terme it. And when they have it in their garners, they make the price at their pleasure, they rule the market: & thus to gain thēselves some smal trifle, they undoe both their neighbours & ỳ cūtry. These may be compared to that disease which is called the wolfe, which wil devour every day a great deale of meate, and yet the body which hathỳ disease, is never the fatter, but leaner. So these men devour and possesse a great deale, but profit none therewith, but themselues. How

loth

lyth would they be to haue their bodies sicke of this disease, what speede and hast woulde they make for remedy? Surely this is a wolfe of the soule, and they regard it not. And those buyers speed commonly of their purposes: for men had rather sel some great quantity togither, and so receiue their mony al at once, then be troubled every day to send to markets. But good Christians must not measure matters by their own gaine, or by their trouble, but by the pleasing of their God. That way they must deale, as their cõscience tels them, they may best please God, and profit their brethren, though it be troublesome, and not so gainful vnto them. Who wil not take paines for his Masters sake, that hee loues? nay who will not, to please his Master, bid gaine and ease and pleasure and al farewel? now God is our Master, & may iustly demande this at the handes of the richest and best of vs al. For our selues and all we haue, are his. By him we liue, moue and haue our being, yea and our buying and selling, and gayning, & all that we haue are by his will as S. Iames teacheth all marchãts and buyers and sellers. Some other wil sell at home to their poore neighbours, but they wil make them pay for their ease, they shal pay above the market some thing, or els they will let them haue none: And what reason or equity is this? that one, saving the travel of his

Iames. 4.

horse,

horſe, the worke of his ſeruant, the expences of ſome money there, by ſelling his corne at home, ſhoulde yet make ỳ poore pay for it dearer then they could buy it in the market? But they will ſay, if they be not content with it, let them goe mend themſelues, where they can. They know the poore man muſt needs haue it. He cānot buy it in the market, becauſe he cannot then conuey it home. And ſo knowing this his neceſſity (againſt al conſcience) they will make him pay aboue all reaſon, or els hee muſt goe without, or els he and his children ſhall periſh for waute of foode. This is our common, and cuntry mens dealing: but this is cruel and couetous and vnneighbourly dealing. And that alſo which maketh their ſinne more haynous; if they ſend any corne to the market, they will dreſſe it very cleane, and it ſhalbe of their beſt corne. But if they ſel at home, they which buy ſhalbe cōſtrained, to take their worſt or meaneſt and not ſo well dreſſed. So that behold heare howe couetouſnes blindes theſe men, and marke the degrees of this their ſinne. Firſt they will haue a price aboue the price in the market, ſecondly at home, thirdly of their poore brethren, then for their worſt corne, and laſtly for corne ſkant well dreſſed. Theſe degrees are manifeſt and theſe make this a ſin in the higheſt degree of compariſon, which moſt men accompt no ſin but an

almes

almes and neighbourly deede.

Is this to do as thou wouldst be done vnto? Nay this plainely is to vndoe; is this reason? nay surely this is brutish cruelty; Is this the law of Christ? Nay surely this is Satans sale. For so he solde Eve the apple in Paradise. She bought it deare to the destruction and vndoing of all her posterity: and yet Satan pretended great friendshippe to her in the matter. Surely such is the friendship and neighbourhood of these men, for a little lucre and for a little gaine, even as Eve for an apple, they force not to breake the lawe of God, the lawe of nature, and the law civill. For God hath thus enacted to the Iewes, and in them to all: when thou sellest ought to thy brother, or buyest at thy neighbors hands, you shal not oppresse one another, you shal not deale hardly one with another: ye shal deale charitably and mercifully in your bargaines with your brethren. This was commanded to the Iews and shall not Christians practise the same? Againe thou shalt not beguile thy brother, nor rob thy brother. Where robbing by the high way, and dealing hardly oppressing beguiling thy brother, in the market, in thy shop, are ioined togither. S. Paul also giveth the same doctrine to vs Christians. 1. Thessalonians 4. these Iewish lawes, are not repealed or abrogated,

Levit.25.

Levit.19. 13.

but eſtabliſhed and encreaſed. Let no man deale covetouſly with his brother or overreach him in any matter. Though he bee ſimple, though he offer thee to much, yet if y thing bee not woꝛth it, thou ſhouldeſt not overreach oꝛ goe beyond him. And the danger is greate of ſuch gaine. For God is a revenger of all ſuch. Doeſt thou feare the vengeance of God? Why then flye ſuch gaine, leave of ſuch wiſedome. Though thou mighteſt, yet overreach not thy bꝛother.

Wee have not the plenty of Ægypte, noꝛ the ſatiety and fulneſſe of Sodome, but wee have the ſufficiency of the wilderneſſe, and of Gods church; let vs be content therewith, and thank God foꝛ it. God ſendeth every yeaꝛ coꝛne ſufficient to releeve and ſuſtaine the whole country. But our covetous conveiances, and hoggiſh hoꝛders vppe of it, make a dearth, and ſcarcity. The Loꝛds hand deales plentifully and ſufficiently with vs, and ſends enough into our barnes and garners: And wee like vniuſt and vnfaithfull ſtewardes will not accoꝛding to his pleaſure and commaundement diſtribute and devide it.

This contract of buying, of al other is moſt vſual and commõ. If this be violated oꝛ abuſed the ſociety of mans life periſheth. This is like the aire we bꝛeath, and the water wee vſe.

If

If these bee corrupted what followeth but a plague? Surely of the perverting of this one contract, proceede all the impoverishings and undoinges of our age. Of gentlemen by letting their farmes and pastures, of merchantes by selling their wares, and of rich men their corne. Small charity, equity or conscience, many times, in any of these. They wil have the uttermost farthing, either by price, by rente, or by fine: they will allow nothing for the poore tennant to live on, to maintaine his family, to maintaine himselfe if hee shoulde bee sicke, to ayde his Prince if neede shoulde bee. And these great rentes and excessive fines, (ebbing and flowing manye times like the sea before halfe the yeare be expired) are for no cause els, but to maintaine pride and vanitye withall. Pride is sinne in it selfe, but beeing maintained with poore mens sweates, it is seven folde sinne. And heere note the greate wickednesse and excessive covetousnesse of our dayes: that a poore man shall take a lease for one and twenty yeares, and shall pay a great fine for his first entrance, and yearly a great rent, and yet shall bee constrained to paye a newe fine after halfe his yeares be expired, or else another shall take it over his heade. Is not this sinne? Is not this harde dealing? Surely they that are not starke blinded with covetousnesse, must needes

confesse it. But let those oppressours looke to it, and remember, that of wicked men, (as saith David) this is the first marke, there is no constancy in their mouthes. And in another Psalme, they are licentious and speake wickedly of their oppression: they talke presumpteously, they thinke they maye speake and promise what they list, and performe at their pleasure. Therefore the people fall vnto them, and thereout sucke they no smal advantage. Not to be so good as thy worde to a poore man, and that to sucke out advantage, is heare plainely a badge of a wicked man. Let all Gods children, hate to sucke such milke from their tennants. It is plaine poyson, though it seeme sweete. Oh that men woulde learne to esteeme every thing according to his valewe, and that man woulde learne to love man, and not to preferre a little thicke clay, or wormes wool before man, yea and before God also. God let to Adam all paradise, reserving to himselfe but one tree; to teach all Landlordes liberality to their tennants. Pharaoh let his lande to the Ægyptians, and founde them seede, reserving onely a fift parte vnto himselfe, and allowing foure partes to them, and their children, to live with all. But most of our Landlordes deale quite contrary; they must reserve sheepe commons,

mons, and medowes from their tennauntes, or elſe they cannot haue their farmes: they muſt reſerue ſo much in truth, that they almoſt leaue nothing for their tennauntes, and yet they muſt pay ſuch exceſſiue rentes and fines alſo.

And hereof commeth the great complaintes of countrie men, they paye ſo greate rentes to their landlordes, they buy all things ſo deare, that they are not able to pay their ſubſidies, or almoſt to liue themſelues. Pharaoh was Lorde of Ægypte, the lande was his owne, yet might hee not at his pleaſure vexe and oppreſſe Gods people, but hee was drowned becauſe hee did it. So thou (O fooliſh man) by oppreſſing thy brother, if thou gaineſt a pound thou layeſt vppe withall in thy cheſtes among thy treaſure, the anger of God againſt the day of vengeaunce. Thou knoweſt not what thou doeſt. Thou taſteſt hony in thy mouth, by gaining thouſandes, but it is a baite of Satan and thou ſhalt finde it to be poyſon in thy harte in thy bowelles, nay it is Satans heade as the learned father S. Auguſtine ſpeaketh. Or ſayeth hee trample vnder thy feete Satans heade, and thou ſhalt eſcape all his other ſtinges and prickes. But what meane you by trampling vnder feete his heade? That is, his ſuggeſtion ſayeth hee. Hee putteth

thee in minde of great gaine, there is greate gaine, there is golde; If thou shalt vse this subtilty or this pollicy, thou shalt be rich. Surely, saith he, this is the serpents heade, despise it, treade it vnder thy feete. Oh but I shall loose much golde: what profits it thee to win all the world and to loose thy soule? Let go the losse in this world, least thou loose a greater thing, I meane thy soule: Thus farre Augustine. Gaine by craft, by oppressing our brethren, by overreaching thē is perchance sweete but refuse it, tread it vnder thy feete, it is the serpentes head, it is against the lawe and commandement of God.

This is the lawe of nature, that every like should love his like, and that man should doe as he would be done vnto. Onely man of all the generatiōs of creatures loves his like the least, and hurts his like the most, and doth the least for him, I speake of wicked men. Of good men that is true which Ecclesiasticus saith, that every beast loveth his like, and every good man his neighbour. Who now remembers to doe as he would be done to himselfe? or as he wisheth to haue done to his children of others after his death? either in buying or selling, either in releiving and sustayning other, either in dempsing and letting houses, either in executing the willes of others being put in trust, be-

ing left a gardian to orphanes? It is miserable to see and to heare (that I may let the other passe) how such gardians oftentimes gird their orphanes, how careless they are of them, how litle they regard the good bringing of them vp in many places. But let them looke for it, God in his iust iudgement, shall appoint such gardians & overseers to their children as they have beene to others. He is a father of the fatherles, he will plague those that hurt them, he is a iust iudge. As we measure to others so shall we receive our selves. I would to God al men could learne and remember and marke wel this lesson, in all their dealings. Surely it woulde make men mercifull if they remembred or feared, that they shoulde one daye receive like measure againe at Gods hands, as they nowe measured to their brethren. But this is true, & in the gospell often repeated, and by many examples confirmed. Adonibezecke had seventy kngs served him at his table having their thumbes and great toes cut off, and at last so was he himselfe handled of Iudah. Pharaoh oppressed Israell whome it pleased God to call his first borne: and therefore the Lord killed in AEgypt in one night all the first borne in AEgypt. Lives would not give Lazarus one crum of bread to relieve his hungry soule, & he could not after obtaine one drop of water. The stew- *Judges. 1.*

arde which obteined pardone of his maſter for a thouſande talentes, after impriſoned his fellow ſeruant for an hundreth pence, and he was impriſoned himſelfe. Heere we may plainely ſee, thumbe for thumbe, toe for toe, firſtborne for firſt borne, droppe for crumme, priſon for priſon, by the Lorde in his iuſt iudgement requited even to Kinges, to mighte men. And we that are meaner ſhall wee eſcape? Noe verely: the ſame meaſure we meaſure to others our ſelves our children ſhall ſuſtaine of the Lorde. Saul for his owne pleaſure and to pleaſure the Iſraelites would have hanged the Gabeonites and afterwarde his children were hanged by the Gabeonites by this their fathers attempte. Ahab ſheide Nabothes blood to obteine his vineyarde: and after Ahabs ſonnes blood was ſhedde, though Naboth was but a meane man, for the puniſhment of this his fathers facte. So ſurely ſhall God deale with all vniuſt dealers, with all covetous perſons, with all extortioners, which by force, with the right from the poore, with all vnmerciful Chriſtians, and their children for ever: for they have broken the lawe of nature, they are become woorſe then bruite beaſtes.

The Romaines who were without Chriſt, in their civill and politicke lawes, in the darke

without

without the true light of the sunne, howe neare the marke have they shotte? Surely to the greate shame of vs that be Christians and professors of the gospell at this day. First they decreede that noe common thinges shoulde be soulde, and nowe if a purchase be made those thinges are first of all looked to. All townes are almost decayed and vndone, their common thinges and lands wherby the common stocks of their towne hath beene woonte to be maintained, be by some meanes or other taken from them. Surely in my iudgement, hee that reapes nowe that commodity for himselfe that shoulde have benefited the whole towne, shalbe never the richer for it at the yeares ende; Nay it shall, as a canker, eate & consume all the rest of his goods.

Secondly they established that noe houses shoulde be bought to be pulled downe. This thought they in reason shoulde bee a decay to their common wealth. And this wee maie daily see in the country, where nowe a daies men will buy houses, to pull them downe, that they maie have a prospect, that they may have a garden or such like pleasure. And so nowe where CHRIST his family hath beene maintained, growe trees or nettles. It woulde pittie one to heare howe that manie

townes are nowe almost turned to graunges, all the livinges of a great many, beeing annexed to one great newe house, whose chimnies perchaunce smoke not once in a twelvemonth. What aide can the prince have, so many families decayed? or what relefe can the poore have, when so many handes which shoulde and were able to give, are quite cut off? Surely nowe this one thing weakens the realme, and makes so many beggers in most townes, either by this pulling downe of houses and farmes, or else by covetous joyning of two farmes in one. What should I speake of the decay of our tillage, which cannot choose but breede a weakenesse in the whole body? and this consumption yearely almost in all places encreaseth. For as Salomon saith, where no oxen are, there the crib is empty: but much encrease cōmeth by the strength of the oxe.

The decay of tillage in many places against good lawes made in that behalfe is one chiefe cause of so manie poore at this day.

This encrease, this plenty, this abundance, this wealth nowe lackes in most townes: For the cribbe is empty, nay is decayed, nay is pulled downe. This the Romaines woulde not have done, in the darkenesse of paganisme, and shall we doe it in the light of Christianity? Let all our buildinges, our joinges, our pleasures be to the glory of God, and strength of the cuntry, and to the profitte of our neighbours, or els (as Saint Paul saith in an other matter)

Let

Let them be, as no doubt they are indeede, Anathema Maranatha, that is accurſed and accurſed againe, before the maieſty of God. The Lords people are his inheritance, as appeareth in the 2. Pſalme: Aske of mee and I will give thee the heathen for thine inheritaunce, and the vttermoſt partes of the worlde for thy poſſeſsion. And in the 127. Pſalme, as it is word for worde in the hebrewe: Behold the inheritance of the Lorde ar children, and a wages, the frute of the wombe. Children then are a ſpeciall rewarde and wages which the Lorde gives his ſervants. May they are his inheritance: and who will ſuffer his inheritance to be impaired? Who will looſe one iote or any parte thereof, but he will have iudgement, he wil have lawe, againſt the impeacher, againſt the taker away thereof? Even ſo verely will the Lorde one day call to account, and enter into iudgement with thoſe that have diminiſhed his inheritaunce, that have decayed townes hippes, that have made a wilderneſſe, where were houſes like flockes of sheepe. And ſurely they ſhall not eſcape without condemnation. Man was firſt created to the glorie of God: and to this ende were we alſo redeemed, as appeareth in the firſt of the Epheſ: that we ſhould be to the praiſe of his glory. Now he wilbe praiſed with many mouthes: 2. cor:

10. Nowe they that hinder this his praise, they which do not that thing which they were made for, can they escape punishment? And as Gods glorie, so the kinges and princes glory and maiesty and power consisteth in the multitude of the people, as appeareth 14. Pro: In the multitude of the people, saieth Salomon, is the maiesty and glory of the king. But the want of people is the overthrowing of the prince. So that this buying of houses to pull them downe to diminish Gods people, to ioin two or three farms in one, is neither gods glory, nor the princes safety, nor the common wealths good, and therefore vtterly to be condemned and disallowed of al good Christians.

Text. Like lender like borower. Many rich men and professours of the gospell will say, what would you have vs to do? How should we serve the Lord? In Esaies daies ca. 58. and in Amos daies, and in Zacharies daies, & in all ages such faire shewes have many made. The Prophet then tolde them plainely which they practised slowly this lesson, not to purchase lād excessively, not to furnishe your tables delicately, not to cloth your selves vainly, not to build your houses stately, are workes ỳ please the Lord your master whose stewards ye are, whose purse you doe but beare: but to loose the cruell bondes, to let the oppressed go free, to cloth the naked, to

feede

feed the hungry, these works please the Lord. To helpe with your money, to paye the cruell obligations, whereunto many of our brethren, are fallen by the Lords hand, yea and those that are more grievously afflicted even with want of foode and rayment to feed and cloth such. Amos saith, after he hath rebuked the covetousnes of princes and rulers and rich men of Israell, Seeke good and not evill, that ye may live, and the Lord God of hosts shall be with you. And Michah: he hath shewed thee O man what is good and what the Lord requireth of thee. Surely to doe iustly, to love mercy, and to humble thy selfe, and to walke with thy God. And Zachary in his 7. ca. hath the same lesson. Now this shewing of mercy is chiefly in giving and lending and relieving our poore brethren. This hating of evill, is to hate pride in our attire, gluttony in our fare, vaine cost in our houses: The cost which we bestow we are not sure to have allowance or warrant for at Gods handes. These evill thinges men are daily taught to beware of, and to eschewe: and yet those they will doe. Those good things of lending, of relieving, of succoring their poore brethren they are taught to doe, and those they will not doe. And those that rebuke those sinnes are hated for their labours. Surelie this is the time whereof the Lorde speaketh.

The

The prudent shal keep silence in that time, for it is an evil time. Men are discouraged to speak or to admonish, there is so litle amendment: yet Gods worde is a fire, not in the bosome, but in the bones and harts of Gods faithfull servants and ministers, it cannot bee kept close or smothered, with the greene woode or ashes of these wicked ones. Let all Gods children lend therefore freely and willingly to their poore brethrē, that they may be children of their heavenly father, who lends vs al that we have. Nothing wee can iustly challenge as our owne, but our sins. Al good things we enioy are his blessings, are his lendings vnto vs. And having borrowed so many things at his hands shal we lend nothing againe? no not for his sake, no not at his cōmandement, no not for a great rewarde? Oh vnkinde, oh obstinate, oh foolish and senseless heart of man. Let vs rather this way employ & bestow our riches vppon this worke which he commands and rewardeth, then vpon those other which please our owne fancies, which are both without commandment, and any hope of reward at his hands. Let vs follow the counsel of our saviour, and not the common practise of this wicked world, not the counsell of flesh and blood. Love even your enemies, saith he, and do good; and lend without any hope of requitance at mans hands, and your reward shalbe greate

and

and yee shalbe the children of the most highest. For he is kinde to the vnkinde and to the evill. These are Christian works, these though they be never so costly, we must doe. These have a reward promised: heere al excuses are taken away, & al canonists & cavillers vaine distinctions: thou must lende if thou art able even to the vnkinde, even to thy enemy, and thou must lend without hope of like curtesie again at his hãds. Heere even the very hope of receiving the like friendship againe, makes thee an vsurer, much more then the receiving of vsures, of giftes, of money, for thy lending. This is plaine. Hence thou canst not shift thy selfe, thou cãst not finde a hole to creepe ont, wt al thy lawyers counsel. And he commands this, that hath authority over thee, in whose hãds are not only thy riches, & treasures, and merchandises but thy life also: Who knowes thy substaunce, and ability and what thou art worth, better then thy self: Who sends vnto thee thy poore brother, to borrow of thee, to try what thou wilt doe, what thou wilt say: Who heareth with the eare of Jelosie, thy murmurings, thy lying to thy brother: Who no doubt puts downe in his booke of remembrance, to thy condemnation, (if thou hearest & repent and amend not) thy answere, as thou vsest to do in thy debt booke thy debts. For there is a booke of remẽbrance before the Lord, both

for

for the godly and for the wicked, as wee reade Mal. 3. 16. As the one shalbe rewarded by this booke: so the other shalbe iudged. For it is not in vaine to serve the Lorde.

Who so doth professe this with his mouth, that he loveth his brother and if he be able and opportunity serve, wil not do it, let him say what he wil he beleeves it not. This sweet bait beeing swallowed downe into the hearte by a lively faith, woulde drawe any man out of the water of worldly covetousnes into christian liberality and lending. What great promises hath our saviour annexed to stir men vp to this godly exercise? Not onely to have a reward, but a great reward, & that not at any Princes hand but at the Lords hand, and that which is greatest of all, to bee the childe of the most highest, nay to leave these, (because worldlye thinges prevaile more with vs then heavenly things) that our children may prosper, may never be forsaken? David saith, he never saw the righteous man forsaken nor his seede begging their bread. But he by and by addeth who is such a righteous man. He gives to him his cognisance that wee may knowe him. The righteous man is ever (of all his whole daves as it is in the hebrew) mercifull, and lendeth, and his seed is blessed. Such a righteous rich mans seede is blessed. The lacke of these two

badges,

badges, maketh many of our righteous rich mens sons, in the eies of man, many times accursed, after their fathers deathes begge their bread. These be the Lords faithful subiectes & merciful lenders, which at his lawes cõmãdement lend hundreths for nothing, much lesse for 10 in ỹ 100, as many of our lawles lenders vse to do. And these mens childrẽ are blessed of him, who hath all blessings in his hand. But to let these promises of God passe. Borrowing & lending are ỹ very hãds of Christianity: & how are they maimed without these? no cũtry can continue, no city stand, no family can be maintained, no man cã almost live in the world. But at some time, for some vse, he must bee faine to borrow some thing of his neighbour. And this is the Lords ordinance, ỹ this strongest bonde of all other, mutual necessity, should cause love amongst men. They which are able should lẽd money, corn, any thing needful to their brethrẽ, ỹ stãd in need, freely for Gods cõmãndmẽt sake, not looking for requitãce of curtesie, or gain at their hands, to whõ they lend, but at ỹ Lords hand only. This is ỹ plaine doctrine of our Saviour cõcerning lẽding to al Christiãs. So ain Iews lend to their brethren: so must we doe to al men: for now, wee are al brethren. If wee one lend to another, and the borower thereby gaine any thing that should not griebe vs, or make vs

before any part of his gaine from him (as many thinke they may lawfully doe) but rather wee should reioyce in the Lord, that hath blessed our lendings. But alas the world is now at that stay, that whereas men ought to lende to helpe others, nowe the lender chiefely helpes and enricheth himselfe. This now a dayes is accompted one of the easiest, and surest trades of living. But surely such living and gaining, is contrary to the doctrine of our Saviour, and therefore it is damnable and devillish. Godlinesse is the greatest gaine, with a contented mind. This is a principle in Christ Iesus, that every lender should helpe and procure gaine to the borrower, to his poore brother, and not to lend to gaine thereby ought to himselfe. And therfore they that level not at this marke, shoot wide, and erre from the very scope and chiefe marke of Christian lending.

But (to shew here a litle the devilles of mans braine) what faire shewes can he make, that he should seeme to hit the marke, and yet indeede shoote quite contrary. One will give an hundreth pound or some such like summe of money, and he will yearly have ten pound payd him so long as hee lives, and in the end hee will loose the principal: and if he die sooner then the party is discharged of his rent. Here is a faire shewe but hearers poyson underneath. For hee that ma-

maketh this bargaine, hopeth to liue out all the time: so that hee thinketh to haue all his money againe, with ouerplus. And againe he imagineth in his vaine and couetous brayne with that rich worldeling in the 12. of Luke. Now soul take thine ease, and be at rest, thou hast this to liue on, whatsoeuer befall. Surelie this vaine cogitation displeaseth God, who will haue euery man while he liues, labour in some vocation himselfe, and not like a drone bee, liue of other mens labours; and also to depende of him, not to forecast to bee prouided for, as that he needs not say, giue mee this day my dailie breade.

This wisedome is foolishnesse before God. Againe this bargaine is against charity, it may hinder our brother. We ought to abstaine from all likelihood or shew of euill: wee ought to abhorre euill, and al the occasions, procurements, or roates of euill: but this may bee an occasion of euill to our brethren: therefore euery good Christian ought to loath this kinde of dealing. Lastly who woulde wish if hee were in neede, to take money vpō this cōdition himselfe? And therefore, that thinge which willingly a man woulde not haue doe to himselfe, he shoulde not doe to his brother. But let such blinde thirsty and deceitfull men take heede, they shall not liue out halfe their daies: Nay whereas they

hope to liue easily, and at pleasure, for this their harde dealinges with their brethren, and breaking of Gods commaundement) they shalbee disappointed of their hope, they shall liue worse then they did before, let them be sure of it: Let them marke this whosoeuer will, they shall see it proued true.

An other wil not lende his money vpon vsury, but hee will sell his oxen or such like for vsury. He will buy one yoke of oxen, perchance at that time when hee shoulde haue beene at the Church, at the Lords feast, and if they cost him but foure pounds, hee will sell them his neighbour giuing him halfe a yeares daye of payment, for six pound. This is byting vsury: howe could hee gaine any way forty shillings by his mony in so short a space, but this way? And the poore man that stands in neede of these oxen for his draught, must needes buy them, his land must needes be ploughed, or elsehe cannot liue, but when the day of payment commeth, he is vndone. The oxen if hee shoulde sell them are worth no more then they were at the first, nay perchance worse, and yet hee is forced to paie the whole couetous mans price, though he sell all he haue. And these bargaines are not made in markets but at home in the countrey of one neighbour to another. Surely such Christians God will plague that deale so vncharitably,

with

with their neighbours. These men fulfill the saying of Salomon in the Proverbs.14 ca. ver. 20. 21. The poore is hated even of his owne neighbours, but the rich hath many friendes: Whosoever despiseth his neighbour, sinneth, but blessed is he that hat pitty on the poore. Thou y hast enough, dealest thou thus with thy poore brother? Surely this mony, these riches, shall never prosper, they shal torment thy soule, and make thy children that shall inherite them, be plagued after thy death at Gods hãds: as Ahabs were, though they were seventy in number, though they were kings sonnes, though they were never so well brought vp, even with the wise men and governours of Samaria. But manye will goe about to cloake this monster with a finer coat. They wil say there is a poore orphane and hath nothing lefte him to live on, but some small summe of money, and may they not put this to vsury, to helpe to maintain him? No verily. We may not live, by any meanes forbidden of God in his woorde: This is forbidden. It is as lawful for the orphanes friend to steale to releeve him if hee had nothing left, or for his mother to playe the harlote to feede and sustaine her fatherlesse children, as to commit vsury: for Gods word forbideth & cõdẽneth both a like. The money may be emploied to the orphanes profite, by some friende, who hath

the bringing vp of him, and the orphane may be partaker as well of the losse as of the gaine (if any chaunce) and the bestower and the bringer vp of the orphane may have some allowaunce thereof for his labour, and this course wil bless and encrease both the orphane and his flocke, but to let it out to vsury surely in the ende will consume both the orphane and his part, he shal never prosper. But some will say perchance: no man will thus bestowe his portion for him. Surely first it is not likely but hee that hath mony left by his parẽts, hath also some friends left him. And then they are badde friends, that will not doe so much for their friendes childe, being an orphane. But lastly if al neglect their duty herein, both kinne, and friend, and neighbour, let the orphane rather liue vpõ his stocke: let him rather begge, then offende and sinne against the Lord. The Lord then shall advance him, with Hester a poore fatherlesse damsell, & with Ioseph forsaken of all his brethren, yea in the middest of a strange and Idolatrous nation. For he is the father of the fatherlesse that serve him, and feare him, in his holy habitatiõ. But the Lord will forsake al vsurers and give them over into the hands of Satan. As I read in a history in Bodinus which hee cites out of Wierus.

Bodinus li. dæmoma- iæ ca. 1.

Certain Monks beyond the seas in the cun-

try

try of Hornsey, lēding a poūd of salt to a witch whom they thought to have bene no witch, upon this condition that shee should paye them againe three pounds within two monthes, were afterward vexed and troubled with spirites in their monastery, above three yeares, and the salt was found scattered here and there in their monastery. The divell paid them againe, but smal to their profits. This example teacheth that such covetous lenders, are naked of Gods aide, and lie open to the divell vnlesse they repēt and amend. Also I read another history of Bodinus owne knowledge, that in the yeare of our Lord 1567, When as he was one of the deputies of the chiefe burgesse in an assembly holdē at Pictois, that there thē were certain witches came in simple attire to aske almes at a very riche mans doore, which being denied them, they so bewitched the house, that all the household ran madde and so died. And in the same chapter hee affirmeth, that the witches have confessed, that they cannot hurt him y is liberall to the poore. Thus we may see how perience and the very witches confessions agree, that mercifull lenders and givers are preserved of God, and vnmercifull vsurers and covetous Nabals are vexed and tormented of Satan. And who is there now, that would not be glad, to be preserved from witchcraft? who would not be free frō

the power of Satan: Why then lend freely, & give liberally, and thou shalt be the child of the most highest, thou shalt be safe from them both. This is the surest, and most Christian remedy against witchcraft. Such liberall & bountifull townsmen, and housholders, and landlords, and magistrates, have all Gods children beene. As appeareth by many places of scriptures. Esay the 30. We have a descriptiō of Christs kingdome. He shall raigne in righteousnes, & he shalbe a hiding place from the winde, and a refuge from the tempest: And all his subiects shal neither be blind, nor deafe, no nor lame or mained, either in hand, or foote: they shal all be liberall handed and harted. The niggarde will stil speake of niggardlinesse, and his heart will devise how he may pinch and spare, and deale wickedly even against the Lord, that in his poore members asketh of him, that the hungry soule may depart from him empty, and that the thirsty may have none of his drinke.

His measures where with he measures his almes, are pinching: his counsels & devises, are covetous and wicked; and his wordes are lies, to speake against the poore, when as he should wisely iudge, consider, and pitie the. These are niggards, but these are none of this bountifull kings subiects, he can abide no such pinchers, and hardheads. But the liberall man (saith the

Pro-

Prophet) will devise of liberall things, he will forecast, how he may give to the poore, hee will every weeke lay aside some thing for them, as Saint Paul counselleth, and he will continue his liberality. He will give to seven and to eight, he will give morning and evening, and all the daie longe. He will not say that churlishe worde, God sende you, have we not served enowe already. Such a godly, a mercifull, and bountifull man the Lorde chooseth, to himselfe (as wee sing in the 4. Psalme) neareſt and deareſt vnto him. Such a one was David, whome that Psalme speaketh of, whom afterward, God calleth a man after his own hart. Wilt thou be thē a man after Gods own hart? be liberall and bountifull. Let not thy hand be open to take and receive, but shutt or lame when thou shouldest give. Let vs now, 1. Cor. 16.
saieth Ecclesiasticus, commende the famous men, & our fathers of whom we are begottē, the lord hath gotten great glory by thē, they have ruled kingdomes. They were rich and mighty in power & live quietly at home. Al these were honorable men in their generations, & well reported of in their times. There are of them that have lefte a name behinde them, so that their praise shalbe spoken of. But there are some also which have no memoriall and are perished, as though they 44. cap.

had not beene, & are become as though they had neuer beene borne, & their childrē after them. But the former were all merciful men, whose righteousnes hath not beene forgotten. For whose posterity a good inheritance is preserued, and their seede is contained in the covenāt. Here we may note two generations, two pedigrees, two progenies. evē from the beginning of the world. The one of those, by whō Gods name was glorified. which were mighty, well reported of, and rich in their daies, and whose children are within the covenant of the Lords protection, and mercy. And these were all mercifull men, whose righteousnesse that is liberality to the poore (as our saviour cals it. 7. Mat. ver. 1.) remaines for ever. The other generation, were cruell, stoute, proud, as appeareth the 6, of gen. ver. 11. & they are dead like beasts, without memorial, they did good to themselves and to their children: but to no body els, as we read in the 49. Psal. and now they lie in hell like sheepe, death gnaweth vpon thē. Now let every man choose which of these two races he will come of, whose steps he will follow. For no doubt whose trace he doth follow, whiles it is called to day, that is, in the day of this life, whē night comes, that is death, which closeth vp his eies, with them he shal lodge for ever. Such a mercifull man was Abraham,

that

that rose vp earely, and sate in his tent doze, to meete and entertaine strangers and poore trauellers. Such a one was Lotte, that sate for that purpose at the gates of the citty, that none should escape him and he lodged Angels vnawares, as S. Paul saith: few such housholders at this day, that for this ende, either sit at their doores, or walke vp the gates of the citty, but rather to take the ayre, to spie faultes, to see, and to be seene. Such a good and merciful magistrate, was Nehemias, who when he perceiued his people and subiectes to be indebted, he sought by and by, means to helpe to ease them, and consulted with his fellow brethren, the elders of the cittie, how this burthen might bee lightened. The people were constrained, to lay their landes to gage, and euen their children, to buy foode. And their continuall labour in building the temple, gaue an occasion of this necessity. This complaint, this hard dealing, greatly grieued Nehemias. They were lately deliuered all of them from the yoke of the king of Babylon, and shoulde they nowe bring their brethren in bondage againe to them selues? This grieued the good magistrate. And surely, so it may grieue vs, beeing deliuered from the yoke of our spirituall Babylon, & the Lord giuing the greatest freedome in the worlde, to the soules and consciences of his people, nay to

Nehem. cap. 5.

vs all (for even the best of vs all were bonde-men) that we being nowe thus delivered our-selves so lately, by the Lordes hande, shoulde deale hardly with our brethren, or should bring them into bondage by greate prices, or harde rentes, or vnreasonable exactions, or duetie at their handes. Surely this cannot please the Lorde, who is our father, and hath called vs all, children of the freewoman, and not of the bondwoman, even labourer and artificer and ploughman and gentleman. All now are Gods freemen in Iesus Christ. But marke now Nehemiah his proceeding herein, he cals together these rich men: hee perswades them: It will, he saieth he, a slaunder to vs amongest our enemies, if we shall so deale with our bre-thren. The fame thereof will come to their eares. And our God shalbe blasphemed by our vnsatiable dealings, nay our God shall plague vs if we deale thus: He shall bring vs into bon-dage again: our deliverāc is not fully wrought: Oh let vs walke in the feare of God &c. The same reasons should move vs. Our enemies ỹ papists are round about vs, they harken what we do. See, say they, how they deale with their brethren. Is this a good religion? Againe our deliverance is not fully wrought, no more then theirs, oh let vs therefore stande in feare of our God, & not oppresse his people, least he bring vs

all

all into bondage again. And let vs follow Nehemiah his example, I saith he, my seruātes, will lend freely both mony and corne, doe yee the like: And restore them againe their landes vineyards, and orchards, and gardens, & their houses which they have for very neede pawned vnto you: And the hundreth part of the mony, y you have exacted of thē. And they said we will restore thē againe & will not require anything of them, & will doe as thou hast spoken. These were obedient subiects: I would to God our creditors, would doe so much, to their debters, (God commanding them) as the Iewes did at the commandement of Nehemias. They will not remit one peny of their price, they will have their covenants. Remēber, these Iews would not deale so with their brethren. And shall christiās? But to let Nehemiah passe. Let vs come to Toby who was a meaner man, and of lesse wealth. He went to all them that were in captivitie, and comforted them. And when he came to Rages a city of the Medes having ten talents of silver, of the thinges wherewith the king had honoured him, and sawe one Gabelus of his owne tribe, in necessity, hee gave him the same waight of silver, vnder an hande writing, fulfilling the saying of S. Iohn. He that hath this worlds good and seeth his brother stand in neede, and shutteth his compassion

1. Tob.

1. Io. 3. v. 17.

from

from him howe dwelleth the love of God in him? Gabelus did not come to borrowe this of him, but he seeing his necessity, of his owne wil offered it him freely. But nowe a daies many men come to those that are well able to lende them and cap & crouch, and goe without. The Turks in this point draw more neare Christianisme then we doe. I read that if a man be sicke among them, every one will sende him such things as he needs: he shall not neede to send to them for it, nay they will strive who shall sende first to him. With vs one shall be in many places sicke a good while before he be sent to. Nay if he send for any thing, perchance he shall sende twise before he speede once. Such is our hardnes of hart to our brethren more then Turkish or heathenish. So did that good Samaritan in the gospell: being a stranger, of a contrary religion, in his iourney, being vnasked, seeing the poore man lie by the way side, halfe deade, hee went to him, hee bound vppe his woundes, hee powred in oyle and wine, he set him vppon his owne beast, going a foote himselfe, hee carryed him to a common Inne, he gave him two pēce, according to his ability to sustaine him withal, he promised whatsoever he spēt more, he would pay at his returne. And our Saviour saith to every Christian, go thou and doe the like. Heare is a notable example of giving, of lending, of relieving,

lieving, of comforting our neighbours and brethren. Oh that all these promises, blessings, threatninges, punishmentes, examples, coulde beat into our rich mens hartes, to be mercifull in giving and lending freely to their poore and needy brethren. I would they would consider but how many things they stand in need of, and must borrow at Gods handes daily far greater & more worth then al the goods they have (besides health of body, and prosperity of children) I meane mercy for their sins, and remembring this, would lend and give to their brethren freely, mercifully and christianly, & not covetously, pinchingly & churlishly, that they might hereafter obtaine mercy.

The Lord Iesus grant vs al grace, to be faithful Christians to him: loving Samaritanes to our neighbours, true subiectes to our Prince, careful maintainers of our common wealth, zealous professors of the gospel, merciful relievers of the poore, and watchful servantes against his comming, for his glorious name sake. To whom with God the father, & God the holy Ghost, be al honor and glorie, wisedome, power, and salvation both nowe and for ever, *Amen.*

liening, & comforting our neighbours and brethren. Do that all these promises, blessings, threatnings, punishments, examples, cannot bear into our ruthiness hearts, to be perceived in giving and lending freely to their poore and necessitiers. Yet will they would consider but how many things they stand in need of, and must borrow at Godmanes daily far greater & more worth then all the goods they have (besides health of body, and prosperity of children) Ameane mercy for their sins, and remembring this, would lend and give to their brethren freely, mercifully and christianly, & not covetously, pinching like churlishly, that they might hereafter obtaine mercy.

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BEcauſe preaching the worde is compared to ſowing, and that S. *Iames* hath taught vs, that every good gifte commeth from above from the Father of lightes, and that wee have not, becauſe wee aske not, and that faithfull praier is the key of heaven, and obtaineth raine both temporall and ſpirituall: I have added herevnto, a ſhort forme of praier to bee vſed of everie Chriſtian in his family, Morning and Evening, that God may bleſſe our ſowings and ſermons, with the heavenly dew of his grace: and make our hearers good ground bringing forth ſixty and an hundred-fold fruit: And deliver vs from the dangers of our daies and evilles that hang over our heads. For even as without raine, good ſeed profiteth nothing: ſo no doubt without dailie and earneſt prayer, the ſeede of the worde little availeth.

Mat.13 3. 1.Cor.3.9. Iac.1.17. Cap.4 2. Cap.5.17.

For as a ſnare, ſhal the ende of the world come on all them that dwell on the face of the whole earth.

Luk.21. ve.35.36.

Watch yee therefore, at all times praying that yee may bee worthy to eſcape all theſe thinges that ſhall come, and that ye may ſtande before the Sonne of man.

1. *The.ca.5. verse 16. Phil.4.* Reioice in the Lord alwaies, pray continually, and in all things give God thanks.

Morning Prayer.

Our father which art in heaven, &c.

O Lorde God heavenly father we give thee moſt humble and harty thankes through our onely Saviour Ieſus Chriſt, for al the good bleſſings we enioy either in our bodies or in our ſoules; for preſerving, defending, and bleſsing vs this night paſt. We confeſſe all theſe thy gratious benefites to have proceeded towards vs for Ieſus Chriſt his ſake and not for our deſervinges, who confeſſe our ſelves to be vile wretches and miſerable ſinners vnworthy of our ſelves of the leaſt of theſe thy benefits: we crave pardon moſt humbly deare father even for thy ſonne Ieſus Chriſt his ſake for all theſe our ſinnes, and we moſt humbly crave thy continuall aide and aſsiſtance of the holy Spirit; that we may be able hereafter more warily and watchfully and vprightly to walke in our vocations, that we may not ſtumble or fall into any kinde of ſinne. O Lord we confeſſe our owne weaknes how ſoone we ſhall ſlide

Eph.5.20. *Pſ.4.8.* *Rom.3.10.* *1.Epiſt. Jo.21.v.12* *Ro.8.v.14.*

ſlide from thee vnleſſe thou alway hold vs by thy right hand: O Lorde give vs grace that wee may have an earneſt deſire to doe ſuch things as ſhal pleaſe thee: And that we may be even as dead to all ſin and wickedneſſe. O Lord bleſſe all our workes that we may begin them and end them in thee, to the honour of thy name. Save vs from all perils and daungers which our ſinnes moſt iuſtly deſerve. Give vs grace every one faithfully to ſerve thee in true holines and righteouſnes al the daies of our lives. Tread Satan vnder our feete ſpeedily: ſtabliſh in vs all good ſaying and good doing: let the words of our mouth and the meditations of our harts be alway acceptable in thy ſight. Give vnto vs the breſt-plate of faith and love, and the hope of ſalvation for an helmnet in theſe dangerous daies, againſt all the aſſaults of our enemies for thy Sonne Ieſus Chriſt his ſake. Into whoſe hands we committe our ſelves both this day and ever to whome with thee and the holy Ghoſt bee all praiſe, power, and glory, for ever and ever, Amen.

Pſal.17. Act.5.31. Pſ.89.v.12 118.v.16. Phil.13. Rom.6.v.2. Pſ.90.v.17 Pſ.34.18. 1474.v.13 Luk.1.v.75 Ro.16.20. 2.Theſ.2. verſe.7. Pſal.19 14 1.Theſ.5.8 Pſal.31. Luk.13.46. Act.7.v.59

God ſave his Church vniverſall, our Queene Elizabeth and this realme, increaſe our faith, forgive vs our ſinnes, comforte all them that bee afflicted, convert all them that goe aſtray, and ſend vs grace

Pſ.48.v.7. Pſ.51.v.18 Rom.13.1. Luk.17.v.5 Pſ.65.v.3. 2.Cor.1.

verse 2.3. mercy, and peace, with love and trueth for Iesus
Psal. Christ his sake our Lorde. Amen.
Ps.807.119
v.176.
2.Ti.1.v.2.
4.Eph.15.
1.Pet.2.22

Evening Praier.

Ps.68.v 19 O Lord God heavenly Father, which
Ps 145.v.9 daily powreſt thy benefites vpon vs,
Ps.36.v.7. vvhoſe mercy is over all thy vvoorkes,
which ſaveſt both man and beaſt: we give
thee moſt humble and harty thankes thorough thy deare Sonne *Ieſus Chriſt* our onely Saviour and defender for bleſsing vs
this day in all our workes we have gone about: in all our buſineſſes and affaires wee
Ps.94.18. confeſſe whatſoever we have brought well
to paſſe or finiſhed, to have beene thy great
mercy towards vs, wee beſeech thee to pardon all our ſinnes which both in thought
word, and deed, we have this day committed againſt thy Maieſtie: all our negligences in not doing thoſe good thinges which
we might have done. And hereafter wee
moſt humbly beſeech thee to make vs
more carefull and ready to doe the ſame:
Ps.145.v.2 wee beſeech thee to make vs every daie
more and more thankefull vnto thee for al
thy benefits, to continue this thy loving
mercy towards vs all the daies of our life.

Let

Let not our ſinnes O father at any time turne thisthy fatherly kindeneſſe from vs: but for thy Sonne *Ieſus Chriſt*, povvre downe thy bleſsings vpon vs, all the daies of our life, Receive vs all this night into thy moſt mighty protection, defende vs from all our enemies, Give ſufficiente ſleepe to our wearie bodies, peace to our ſoules and conſciences. O lighten the darkeneſſe of our mindes that wee maie know thy truth, ſtrengthen the weakeneſſe of our heartes, that wee maie boldly profeſſe the ſame: And give vs perſeveraunce in the ſame vnto our lives ende. O Lorde let death bee a ſleepe vnto vs, let thy *Ieſus Chriſt* be our righteouſneſſe all our life. In death our advantage, our comforter, our ayder. We crave none other helpe but his alone. That his glorious name in our weake bodies, both in our lives and in our deathes, maie bee magnified, to whome with thee and the holy Ghoſt one eternall and everlaſting God bee all praiſe, honour, power, and glorie, for ever and ever. *Amen.*

Ro 8.32.

Pſ.5.v.13.

Pſal.67.

Jo.11.v.11

Pſal.4.

1.Pb.v.21.

God ſave his Church vniverſal, our Queene Elizabeth and this Realme, increaſe our faith forgive vs our ſinnes, comfort all them that bee afflicted, convert all them that goe aſtray and ſende vs grace, mercie, and peace, vvith love and truth for Ieſus Chriſtes *ſake our Lorde, Amen.*

G.R.III. BR. MUS.